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BISHOP McENTEGART

The Editor-in-Chief and the Board of Editors of *The American Ecclesiastical Review* offer their heartfelt congratulations to His Excellency, The Most Reverend Bryan J. McEntegart, D.D., Bishop of Aradia, on the occasion of his solemn installation as the eighth Rector Magnificus of The Catholic University of America. In selecting Bishop McEntegart as the new Rector, the Holy Father has not only honored him, but has, in an especially effective way, shown his high regard for our University, and his realization of the tremendously important work it is called upon to do for Our Lord and for His Church in these times.

The new Rector is the second man in the history of our University to have been called by the Holy See from the position of a diocesan Ordinary to take up the direction of this institution. The first was Bishop John J. Keane, who was Bishop of Richmond when he was appointed our first Rector. Now, as then, the Vicar of Christ has seen that the seriousness of current problems and the function of the University in contributing to the solution of these problems are such as to justify and even to render imperative the selection of a man who has shown outstanding competence as a diocesan Bishop to head The Catholic University of America.

It is our hope and prayer that God may shower His choicest blessings on the new Rector and on the University in the days to come, and that we of the University family may reach, under his direction, the goal he set forth for us in his sermon at the Mass of the Holy Ghost, formally opening this academic year: "veritatem autem facientes in caritate crescamus in illo per omnia, qui est caput Christus."

TOWARD A HOLIER PRIESTHOOD: A CONFERENCE BY CARDINAL MERRY DEL VAL

Your good Rector has suggested that I address you this morning, and I am very glad to do so; but I do not think that I can say what you have not heard before, nor can I say in a better way what others have said before me. Moreover, he suggested that I take as my inspiration the famous exhortation of Pius X to his clergy, written some thirteen years ago.

This exhortation is a wonderful proof of His Holiness' great love for his priests, and he intended that it should be a constant guide, a *Vade mecum,* for them. It was my privilege to be at his side at that time, and I watched him write almost every word of it. He worked at it for three weeks, and amidst his almost crushing occupations he yet found time to read portions of it to me every morning as he was writing it. His purpose was to raise the standards of the Catholic priesthood. Although most of you are not yet ordained, but yet since you hope to be priests, I shall speak to you as priests: and surely it is not too soon to enter into the spirit of the priesthood.

If I may be permitted a personal reminiscence, let me tell you of a good Irish priest that took trouble over me when I was a boy, talked to me, taught me my Catechism, and so forth. I still have the letters that he wrote, and when writing he always used the words "we priests." "We priests" should do this, "we priests" should do the other things; "we priests" should avoid this, "we priests" should avoid the other thing. I was but a boy of ten at the time, but he knew that I would like and hoped to be a priest, and his words always rang in my ears.

The Holy Father compiled those pages with tender love. And if every priest and cleric had that treatise in his hands, and, in the busy life which affords little opportunity for other studies, would peruse a little of it from day to day, he would serve God as he ought. What is the purpose which His Holiness had in mind and which underlies the whole work? I take it that it was this: that we who are set apart for the service of God are bound to foster the spiritual life and to be guided in all our thoughts, in all our words and in all our actions by considerations of a supernatural character.

In the natural order of things, all advantages and attractions end with this world; whereas our life with God remains and is immortal. Everybody is rushing after material advantages as if this world were the end of everything. We breathe in this atmosphere and we must acknowledge that priests are apt to fall down to that level, and instead of raising souls up, they themselves are dragged down to the level of those whom they pretend and desire to elevate. Nothing could be more opposed to God's interests.

This is what Pius X was aiming at: to help us to attain that high standard of spiritual life which ought to be found in a priest. St. Paul calls it a holy priesthood, and he calls us "partakers of a heavenly vocation." "Holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus" (*Ad Heb.*). St. John Chrysostom calls it the "vestment of Christ." In the Old Law, in the beginning, the first born of every family was set apart for the priesthood; later, the priests were chosen from the tribe of Levi alone. Certainly the priesthood of the Old Law was a great and holy dignity, but it does not compare at all with the New. Yet people who do not look at it from the supernatural standpoint consider it a respectable profession, useful for the people, and think that it should be maintained for the benefit of the commonweal. We cannot afford to take this idea of the Holy Priesthood. We should never lose sight of the fact that we are endowed with an awful power, a power that brings down from heaven the spotless Lamb of God, and by which the precious Blood of our Lord floods the earth from pole to pole, bringing life, joy and happiness to the world. This sublime privilege should be constantly before our eyes, a privilege that has not been granted to the angels, and before which our Blessed Lady herself, the Mother of God, stands in holy awe. And that other power, the power over the Mystical Body of Christ, the power of breaking the bonds of Satan and raising up souls from the mire of sin and making them as pure almost as the angels of heaven. Oh, how every dignity of this world vanishes and becomes small and even despicable in the sight of the priesthood of God! Oh, the iniquity of forgetting our powers and responsibilities and of not accepting the duties that are laid upon us!

How are we to provide for this supernatural habit of mind whether in success or in failure? There the Holy Father tells us

what has been said again and again but never too often. He tells us that above all other things stands prayer. He traces out what form our prayers should take. I am not speaking of vocal prayer, keep this before your mind. It is necessary, we all know; but I am speaking of the spirit that must animate our prayers, and without which our prayers become mere lip-worship. St. Paul says that we must pray always. It is evident that he does not refer to vocal prayer. We cannot always be saying our beads. "Cum potes," says St. Augustine, "ore lauda, cum non potes corde lauda, corde benedic, corde in aram conscientiae victimas sacras impone." Praise with thy lips when able to do so, but if unable—and therefore more frequently and constantly—praise and bless Him with thy heart and place sacred holocausts upon the altar of thy heart. These holocausts are the restrictions that we have to place upon ourselves almost hourly in order to preserve us from sin and as a safeguard of our sacred office. And this constitutes an habitual prayer. We cannot afford to indulge unrestrictedly in the freedom allowed to those who are not consecrated to God. We are in the world, but not of the world. Hence we have to give up many things, legitimate in themselves and which others can enjoy. We cannot live as seculars. This is undoubtedly a sacrifice for human nature and a prayer because it is a sacrifice. We must guard our hearts, our thoughts, our affections, that they may never be aught else but the thoughts, the affections of a priest. However much we happen to be engrossed in outward things, absorbed in the work we have in hand, however numerous and varied the duties that we are obliged to attend to, when our time is not our own and countless calls are distracting our attention in behalf of others, and are preventing us from granting a thought to ourselves,—yes even then our habit of prayer should be such that there be ever within our hearts a hidden corner, a guarded sanctuary where we can always seek refuge, where we can always find God, and where God can find us. If this spirit of prayer is ours, we shall never cease to enjoy the presence of God. Not we, but He will be doing our work. We shall be powerful "in opere et sermone." This supernatural view and this spirit of prayer will permeate our work in the ministry and render it really fruitful: fruitful in the sight of God. St. Augustine also says: "In innocentia operum tuorum prepara animam tuam ad laudandum

Deum tota die. Quidquid egeris, bene age, et laudasti Deum." If we do everything from the supernatural standpoint we really make God our companion and thus we cannot lose contact with him. God does not ask of us our words but our hearts.

Many think that sanctity consists in accomplishing things which attract the eyes of men. These things are necessary and oftentimes good for the Church, but this is not sanctity. Sanctity must be within us. How many humble priests there are in distant missions who are considered as inferiors, but who are higher in the sight of God in sanctity than those who seem to be on the pinnacle. God does not measure things from the human standard, and if we have the supernatural point of view we will never be discouraged. If we make sacrifices joyfully, and not in a half-hearted way, even the greatest trial will be a pleasure. This is the supernatural standpoint, and if we take it we will not be crushed by humiliations and mortifications.

And again—I will be frank with you, for we can speak of such things here among ourselves—superiors are not infallible; they are human and sometimes make mistakes. They may even commit injustices, though always, I hope, unwittingly. But if they do seem hard to get along with, let us suffer it willingly from the hand of God and see God in them and in the trials He sends us. That is the supernatural view.

We must carry the light of Jesus Christ to our fellow countrymen. The supernatural light seems to be carried away by the world, but that light will never be carried away. I urge you, therefore, to take this point of view that you may live on supernatural principles not theoretically but practically. Then your life will be happy, useful and prosperous. God does not ask you to be great if He does not give you the opportunity or the ability. If you are always governed by supernatural principles, every word you speak and every gesture you make will have weight and will lead to God.

Each and every one of you should have a copy of this famous exhortation, and each and every one of you should read a page or two of it every day. Make it your *Vade mecum* and it will accompany you through life and admonish you as a voice behind your back. It is the voice of one who was always an exemplary priest even amidst trials and contradictions. It is the voice of one

whom—no matter what defects or mistakes his adversaries may have sought to find in him or his actions—everybody admitted to have been above all a true priest. And if we can meet with the same eulogy, we shall have run a good race, and we will have been good and faithful servants. Let us be priests, really good and earnest priests, for one good priest alone can save a nation. And then, too, we will receive the crown of glory which our Lord promises to all those who are good and faithful to Him. Amen.

CARDINAL RAPHAEL MERRY DEL VAL

AN HISTORICAL NOTE

The opening of the cause of canonization of the late Cardinal Raphael Merry del Val (1865-1930), Secretary of State and *alter ego* of Blessed Pius X, furnishes only another reason for giving wider currency to this thoughtful address which has remained hitherto unpublished. It was delivered to the students of the North American College on August 6, 1921, in the chapel of their summer home, the Villa Santa Caterina, at Castel Gandolfo near Rome. The Rt. Rev. Msgr. Charles A. O'Hern (1881-1925), who was rector of the College from 1917 to 1925, had requested His Eminence to give the talk; and while he was speaking, the Rt. Rev. Gerhard H. Geisen, P.A.—now Chancellor of the Diocese of Covington, but then an undergraduate at the College—took down his remarks in shorthand. The written version, based on these notes, and checked by the Cardinal himself, was deposited in the College archives after copies of it had been made for the students. Since then the archival original has apparently been lost, and a few very minor discrepancies have crept into the typescript copies. What is presented herewith is a version reached by comparing a copy kindly supplied by Msgr. Geisen with a traditional typewritten copy. The punctuation has been slightly changed.

ROBERT F. M. MCNAMARA

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MONSIGNOR VINCENZO TAROZZI: A MEMORABLE ROMAN PRELATE

It has been said that the pontificate of Pope Leo XIII was outstandingly great by reason of the highly important doctrinal pronouncements issued during those years. In these documents the pure Catholic doctrine was accurately and admirably expressed in the magnificence of the tongue of Cicero, as it was during the days of St. Leo the Great. We should also add that the reign of Pope Leo XIII owed much of its magnificence to that Pontiff's excellent judgment in the choice of his secretaries, Msgr. Volpini and Msgr. Tarozzi. Both were faithful collaborators. Both were brilliant Catholic humanists, admirably fitted to work with the humanist Pope.

Today there are very few who remember these humble workers in the Lord's vineyard and the silent and unceasing work they did for the honor of the Holy Father and of the Church. So it is definitely worth while, now, thirty-five years after his death, to write briefly about one of them, Msgr. Vincenzo Tarozzi. It would seem that today Divine Providence is working to take him out of the obscurity in which he so heroically buried himself and to let those who have derived benefit from his labors know something of his true worth. Some knowledge of Msgr. Tarozzi will certainly be of considerable historical interest to the readers of *The American Ecclesiastical Review.*

Vincenzo Tarozzi was born at Castelfranco, near Bologna, on June 11, 1849. He entered the Seminary of Bologna on Oct. 17, 1861. At the end of his course in that institution he received the Doctorate in Sacred Theology with the highest possible marks. He was ordained priest in 1871.

In July, 1876, the University of Padua granted him a diploma attesting his competence to teach in the field of literature. For the next six years he taught various subjects at and acted as vice-rector of the Major Seminary of Bologna. In 1882 he was named as rector of the Minor Seminary of the Holy Apostles, and he held that position until he was called to Rome.

In August, 1885, Pope Leo summoned him to Rome to work as Professor in the Istituto di Letteratura Superiore which the

Pontiff established at that time in the Apollinare (cf. *Leonis XIII Acta,* V, 61-65). For two years he was also spiritual director at the Pontificio Seminario Pio in Rome.

In March, 1892, he was promoted to the position of Secretary to His Holiness for Latin Letters. In this work, over a period of ten years, he had a great deal to do with the editing of extremely important ecclesiastical documents. Among the pontifical pronouncements on which he labored are the following:

The encyclical *Providentissimus Deus,* the *magna charta* of Catholic Biblical Studies (Nov. 18, 1893).

The *Christi Domini,* re-establishing the Coptic hierarchy (Nov. 26, 1895).

Amantissimae voluntatis, on the return of the English to the Catholic Church (Apr. 14, 1895). The Holy Father himself was moved by the beauty of that document's conclusion.

Apostolicae curae, on the invalidity of Anglican ordinations (Sept. 13, 1896).

The *Divinum illud munus,* the famed encyclical on the Holy Ghost (May 9, 1897).

The various encyclicals on the Rosary: The *Magnae Dei Matris* (Sept. 8, 1892); *Laetitiae sanctae* (Sept. 8, 1893); *Jucunda semper* (Sept. 8, 1894); *Adiutricem populi christiani* (Sept. 8, 1895); *Fidentem piumque animum* (Sept. 20, 1896); *Augustissimae Virginis Mariae* (Sept. 12, 1897); and *Diuturni temporis* (Sept. 5, 1898). Incidentally, it is interesting to note that originally it was hoped that there might be eventually a series of fifteen of these Rosary encyclicals, to correspond with the number of the mysteries of the Rosary itself.

Msgr. Tarozzi was working on the *Mirae caritatis* (May 28, 1902), the great encyclical on the Holy Eucharist, when he first suffered the full extent of that physical exhaustion which was to last until the end of his life. His weakness forced him to resign his high office at the end of the year 1902. His greatest consolation came to him when the Sovereign Pontiff said to him: "You will certainly never regret having sacrificed your health for the Pope!"

In accordance with Pope Leo's wish he entered, on May 5, 1903, the Collegio Apostolico Leoniano, which the Holy Father

had established the previous year. There he consecrated himself to the work of the spiritual formation of the young clergy. After the closing of the Leoniano in 1913, he went over to the Vatican Minor Seminary, where he spent his last years, offering himself to God as a victim for the sanctification of the priests. He died a holy death on Dec. 17, 1918. His reputation for sanctity is such that the cause of his beatification is already being promoted.

HIS WRITINGS

He was sensitive by nature, endowed with keen intelligence. His erudition was extensive and profound. He was a perfect latinist, both in the field of prose and in that of poetry. He was certainly one of the outstanding latinists of his time. In Italian, his style was magnificently pure. He wrote incisively and effectively. Over and above his works as the Secretary of Latin Letters, he has left several excellent writings.

Among his productions in the field of ecclesiastical history is his *De Archiepiscopis Ecclesiae Bononiensis Commentarii.* This deals with the period from 1582 to 1877. It was the continuation of the treatise by the famed humanist Carlo Sigonio. It was published at Bologna in 1885. He also left several writings in the field of literature, due in part to his teaching at the Apollinare.

His finest accomplishments, however, were in the field of ascetical theology, works re-published in 1939 by Cardinal Ernesto Ruffini. These were written during the last years of his life, years of great physical suffering. They are remarkable for the accuracy of their doctrine, for their balance and for their practicality. They have proved to be outstandingly effective for helping people to gain peace of soul.

Msgr. Tarozzi's most important ascetical writings are:

1) *Industrie per la pace interiore.* This treatise on the art of inward peace was first published in sections and only later gathered into one volume. It has run through several editions. It is a real jewel of spiritual literature.

2) *Psallite Sapienter,* thoughts on the obligation of reciting the Divine Office.

3) *Avvisi pratici per la fruttuosa Predicazione.* This was dedicated on Dec. 15, 1918, just before his death, to the students of the Roman Seminary.

4) *Documenta vitae spiritualis.* This was intended for clerics. It employs many examples from the life of St. John Berchmans. First published in 1908, it was highly praised by Blessed Pius X. It was translated into Italian by Msgr. Giuseppe Fabbri. This translation was published at Modena in 1908, and another edition appeared in Turin in 1930.

There are also some beautiful shorter writings in the field of ascetics. Among these are *La giornata pia del buon Seminarista; Avvertimenti ai Seminaristi per lo Studio e per lo spirito della Pietà; Riflessioni eucaristiche per i Seminaristi; La voce della "Regina Apostolorum"; Consigli al novello Parroco;* and *Nella vita intima di Leone XIII.* This last is uniquely important for any real appreciation of the spiritual life of the great Pontiff.

He wrote many poems, mostly on religious subjects. Among these was a collection of Latin poems offered to Pope Leo XIII on the occasion of his episcopal jubilee by the clergy of Forli. These were translated into Italian by Livio Carloni.

He was also a magnificent epigraphist. Still well remembered are the inscriptions he wrote for the annual offering made by one of the learned societies of Rome to the Blessed Virgin, honored in her Church of Santa Maria Maggiore under the title "Salus Populi Romani."

Msgr. Tarozzi also wrote the preface for and aided in editing Cardinal Enriquez' edition of *The Imitation of Christ,* published by the Vatican Press in 1910.

Unfortunately, very few of the letters he sent to his former students have been collected as yet.

He was a man of God. He understood men, their feelings and their inclinations. He was exceptionally competent to guide them in the spiritual life. Profoundly humble, he never wanted to propose any system of his own. Yet all of his ascetical teaching was delicate and persuasive, the fruit of personal experience. It was marked by clarity and simplicity. Above all, it was ever faithful to the authoritative teaching of the Church.

WRITINGS ABOUT MSGR. TAROZZI

There are two main productions in this field.

1) *Un Segretario di Papa Leone XIII: Mons. Vincenzo Tarozzi,* by Msgr. Giulio Belvederi, published in Bologna in 1919.

In writing his biography Msgr. Belvederi used Msgr. Tarozzi's unpublished autobiographical sketches.

2) *Scritti Ascetici di Mons. Vincenzo Tarozzi,* edited by Cardinal Ernesto Ruffini. This collection includes an almost complete *corpus asceticum* by Msgr. Tarozzi. It includes hitherto unpublished material. His Eminence has prefaced the work with a biographical sketch in which he has drawn upon his personal recollections of Msgr. Tarozzi.

Cardinal Ruffiini's publication occasioned many articles about Msgr. Tarozzi. Among these are:

1) "Mons. V. Tarozzi," by Msgr. Giuseppe De Luca, in *Nuova Antologia,* LXXIV (1939, V), 323 f.

2) "Gli Scritti Ascetici di Mons. Tarozzi," also by Msgr. De Luca, in *L'Osservatore Romano,* Aug. 16-17, 1939.

3) "Il valore degli Scritti Ascetici di Mons. Vincenzo Tarozzi," by Msgr. Giuseppe Scaglia, in *L'Osservatore Romano,* Nov. 19, 1939.

4) "Vincentii Tarozzi a Secretis Litterarum Latinarum Leonis XIII Commentariolum," by Prof. Giovanni Casamichela, in *Alma Roma,* of June, 1940.

5) "Un Segretario per le Lettere Latine di Leone XIII," also by Prof. Casamichela, in *L'Osservatore Romano,* June 8-9, 1940.

6) "Mons. V. Tarozzi e i suoi Scritti Ascetici," also by Prof. Casamichela in *L'Italia* (Milan), Sept. 15, 1940.

7) The article "Tarozzi, Vincenzo," by Msgr. Igino Cecchetti, in the *Enciclopedia Cattolica.*

There is no better way to bring this paper to a close than by recalling the words of Msgr. De Luca, summing up his *Osservatore* article about Msgr. Tarozzi.

"I recall Msgr. Tarozzi, and I still remember him as he was at the Minor Seminary, where I was a student for a year. I can still see him, so pale and vivacious, so affable and attentive, so irresistible, and yet so respectful to us. I can still see his eyes, peaceful and luminous. And, as I see him again, I seem to feel him near me, enamored of the eternal, and yet patient of time, the friend of Pontiffs and our friend too, a very great writer, and the tenderest of fathers."

IGINO CECCHETTI

Vatican City

A STUDY IN CONTRASTS: NEWMAN AND FABER

From many points of view one of the most fascinating periods in the history of the Church in England is that of the last century. Even a simple reference to the era recalls engaging personalities and important movements, issues fought and won and lost, policies intensely promoted and fiercely opposed, aspirations fulfilled and hopes completely shattered. There was the Catholic Emancipation and then the Oxford Movement; there was the restoration of the Hierarchy in 1850 and then the English Revival. There were the leaders in Cardinal Wiseman, Cardinal Manning, and Cardinal Vaughn. There were other men prominent in ecclesiastical affairs—Cardinal Newman, the glory of English Catholic literature; the blustering William George Ward; the straightforward Archbishop William Ullathorne; the passionate lover of English souls, Father Dominic from Italy; the fashionable George Spencer who became the ascetic Passionist, Father Ignatius—and a whole host of other remarkable and talented men.

But of the many interesting and prominent persons during this period, there were two men whose characters and relationship merit special consideration. I refer to John Henry Newman, justly regarded as one of the shining lights of his century, and to Frederick William Faber, likewise a luminary in the Church. That Newman was an influential man, no one will dispute, but that Faber ranked close to him many will deny, though others too will maintain in the words of one biographer that Faber was destined "to do more for the revival of the Catholic Faith in England than any other during the short period of his life in the Church."[1]

On the surface there was much similarity in the lives of both men: both were students at Oxford; both became ministers in the Anglican communion; both gathered a group of men around them as a kind of religious community; both had striking personalities; both entered the Congregation of the Oratory of St. Philip Neri; both became superiors of their religious houses; both assumed importance and exercised wide influence in England, throughout the English-speaking world, and even in continental Europe.

[1] W. Hall-Patch, *Father Faber* (New York: Kenedy, 1913), p. 1.

But if their lives seem to have been parallel, at least in general outline, their characters and their personalities were quite dissimilar. Both were sincerely desirous of doing God's will, of promoting His interests, in saving souls, but they acted differently in carrying out these tasks. There is no intention here to make a full study of the characters of these men and of their dealings with each other; rather the aim is to call attention to the relationship, to show examples of it, and to point to the impact of one man upon the other.

Newman, born in 1801, was riding high in popular acclaim as Vicar of St. Mary's, Oxford and as Fellow of Oriel when Frederick Faber, born June 28, 1814, came as an undergraduate student to Balliol College in the Lenten term of 1833 at the age of 18. During undergraduate years, the student frequently went to hear the famed Newman preach, but he did not make his personal acquaintance at the time. In 1837 he was elected a Fellow of the University College and was granted the St. John Divinity Scholarship with the last of the examiners being Newman himself. In a letter to Rev. J. B. Morris, he expressed his regard for Newman (March 31, 1837):

> I think you will be delighted with Newman's lecture. It supplied me with what I had long wanted—clear and positive statements of Anglican principles. It has been too long the opinion for the doctors and teachers of Anglicanism to evolve their principles in the way of negation of Romanist principles.[2]

But while he approved of Newman's preaching and thought at that time, he later came to suspect it as, if not erroneous, at least leading to error. Faber himself was groping for a firm spiritual foundation. Thus he confided:

> In arranging my thought for my Church article, I have been thinking a great deal on the merits and tendency of Newmanism and I have become more than ever convinced of its falsehood . . . Am I chimerical in anticipating quite as much danger from the mysticism of Newman as from the rationalities of Whatley? I can most sincerely say, that after having been an unprejudiced acolyth of Newman's, an attentive reader of his works, and a diligent attender at his Church, I found the

---

[2] John Edward Bowden, *The Life and Letters of Frederick William Faber, D.D.* (Baltimore: Murphy, 1869), p. 88.

impressive simplicities of the Bible irksome to me; all its great consolations were knocked away under me, and vague bodiless Platonic reveries were the food my soul craved for. Observe that I know that this is not the case with Newman himself. I believe him to be an eminently pious, humble-minded Christian, but I think that he has sat at the feet of the early contemplative philosophers with an unscriptural humility and that he has imbibed their notions. Of course it would be preposterous in me to charge upon Newman what was probably in great measure my own fault; but still I think I may argue that the tendency of his system was bad.[3]

Faber was invited to contribute a translation of St. Optatus of Milevis for the *Library of the Fathers* and at this time he probably made his acquaintance with Newman. Ordained a minister May 26, 1839, he spent the next two years as a country parson. He had the great capacity for making friends and his character was naturally appealing and expansive. He had an attractive personality and pleasing manners and a magnetic power which drew men to him so that his brother applied to him a quote from *Cymbeline:*

> . . . such a holy witch
> That he enchants societies unto him:
> Half all men's hearts are his.

Like Newman, he was gifted at poetry and won the commendation of Wordsworth. In 1842 he received the rectorship of a parish in Elton and, while he brought the people to a deeper practice of their religion, he himself was beset with spiritual struggles, much the same as Newman was experiencing at the same time.

For the sake of his health, Faber made a visit to Rome and was profoundly impressed with the Catholic Church. The promptings of "go to Rome" made themselves felt with alarming insistence and on May 9, 1843, he wrote: "By moonlight I have prayed at the tomb of the Apostles, almost alone in the metropolitan church of the whole world." His diary and letters revealed his drawing towards the Center of Truth, but perhaps the most forceful act of grace came when he had an audience with the Holy Father, Pope Gregory XVI, on June 17. Of this he wrote:

The Rector of the English College accompanied me, and told me that as Protestants did not like kissing the Pope's foot, I should not be

[3] Hall-Patch, *op. cit.*, pp. 4 f.

expected to do it. We waited in the lobby of the Vatican library for half an hour, when the Pope arrived, and a prelate opened the door, remaining outside. The Pope was perfectly alone, without a courtier or prelate, standing in the middle of the library, in a plain white cassock, and a white skull-cap . . . On entering, I knelt down, and again, when a few yards from him, and lastly before him; he held out his hand but I kissed his foot; there seemed to be a mean puerility in refusing the customary homage. With Dr. Baggs for interpreter, we had a long conversation; he spoke of Dr. Pusey's suspension for defending the Catholic doctrine of the Eucharist, with amazement and disgust; he said to me, "You must not mislead yourself in wishing for unity, yet waiting for your *Church* to move. Think of the salvation of your own soul." I said I feared self-will and *individual* judging. He said, "You are all individuals in the English Church, you have only external communion, and the accident of being under the Queen. You know this: you know all doctrines are taught among you anyhow. You have good wishes, may God strengthen them! You must think for yourself and for your soul."

He then laid his hands on my shoulders, and I immediately knelt down; upon which he laid them on my head and said: *"May the grace of God correspond to your good wishes, and deliver you from the nets (insidia) of Anglicanism, and bring you to the true Holy Church."* I left him almost in tears, affected as much by the earnest, affectionate demeanor of the old man, as by his blessing and his prayer; I shall remember St. Alban's Day in 1843 to my life's end.[4]

During the rest of his stay in Rome, Faber twice started for the English College to be received into the Church, but each time something happened to dissuade him from his purpose. The arguments against Anglicanism were becoming more and more forceful and he enumerates some of them in a letter to Newman written at Bologna.

But Newman bade his correspondent to wait before making any step; it was not the propitious time.

I have seen your letter to your brother from Bologna, and while I am surprised at your very kind language about me, I could not help being much pleased. I assure you, my dear Faber, that I go very far with you in the matter of which your letter treats, much further than I like. I feel very strongly, however, that a very great experiment is going on in our Church. Let us see it out. Is it not the ordinary way

[4] Bowden, *op. cit.*, p. 197.

of Providence that men should not make great changes by themselves, or on private judgment, but should change with the body in which they find themselves, or at least in company? I have sometimes thought that, were I tempted to go to Rome, I should for three years pray and get my friends to pray, that I might die rather than go, if going were wrong.[5]

To this Faber answered (from Berne): "It is a great comfort to me to see you recommending delay, even in my state of mind. And it is on this point that I have suffered most since I left Rome. Anyhow, I will wait and it is a great joy to me to know that I have your prayers meanwhile. I hope the end of it all with all of us will be the being led into the truth."[6] And so both were waiting, hoping for some kind of a *corporate* union with Rome, not desiring to move as individuals, nor counseling others to make such a step alone. Faber again revealed his attitude of mind as well as his dependence upon Newman when he wrote: "I hope I am now quite content to wait patiently where I am . . . I only wish to be where God wants me to be. But He may speak and I not hear; He may have spoken at Rome; what they said about *gratia finalis* there sometimes runs through me like cold steel. The upshot is that I must not decide for myself, but be patient till the way is mercifully clear for us."[7]

Without doubt Faber was influenced by the advice and example of Newman. "You must agree to stay three years or go at once," he told one of his followers at Littlemore and it is rather probable that he ventured similar advice to Faber.

The spring and summer of 1845 passed uneventfully, though both men must have been waging battles with grace. Autumn came and with it the beginning of the reception of Anglican clergymen which would rise to more than fifty before winter came on. William Ward was received September 5, Ambrose St. John the first part of October, and Stanton, Bowles and Newman himself were admitted into the Church at Littlemore by Father Dominic on October 8. Among the many messages to relatives and friends about the decisive event, Newman sent this simple note to Faber: "I write to tell you that I have been received into the one true Church by Father Dominic of the Order of Passionists."

[5] Bowden, *op. cit.*, p. 200.
[6] Bowden, *op. cit.*, p. 210.
[7] Bowden, *op. cit.*, p. 220.

Faber was much cast down by the news and Morris was crying and talking of St. John and Dalgairns having gone over too. Then letters passed almost daily between Faber and Newman until the former resolved to break with the past. On Sunday evening, November 16, at the evening service he made the wrench with the congregation. After a few words of introduction, he stated that he could no longer teach "the doctrines he had taught them, though true, were not the doctrines of the Church of England; that, as far as the Church of England had a voice, she had disavowed them, and that consequently he could not remain in her communion."[8] He stumbled from the pulpit, halted a moment as he removed his surplice and then dramatically cast it to the floor. The amazed congregation followed him to his home, begging him to remain, assuring him that he could teach them anything he wanted. But he would not listen to their proposals.

The next morning he left the parish with two servants and seven members of his "religious community" which he had initiated at the parsonage, amid the parting cries of "God bless you, Mr. Faber, wherever you go." That evening the group was received into the Church by Bishop Waring of Northampton and there they received Holy Communion and were confirmed.

Monsignor Wiseman, then at Oscott, was much interested in the welfare of the band of converts and invited them to stay at St. Chad's in Birmingham until their affairs were settled. The bishop offered to admit Faber to Orders soon so that he might begin his work, but Faber preferred to delay for a while.

Faber called the religious community "The Brothers of the Will of God of St. Wilfrid" or "The Wilfridians." He was the only choir-member, the others intending to be lay-brothers. He had hoped to make the community of distinct assistance to the bishop, and Wiseman was in full accord with the movement, though later circumstances were to see it merge with the Oratorians. For the present, however, they were earning employment outside and in the town, returning to their house in the evening. Their habit was a black cassock, with the letters V.D. (*Voluntas Dei*) and a cross between them, all in red cloth, a cape, a large leather girdle and a rosary.

[8] Bowden, *op. cit.*, p. 201.

Though Newman and Faber were apparently getting on well at the time, there is a curious statement to be found in the former's letter to Dalgairns under date of December 10, 1845: "Bishop Waring has been publishing in the *Tablet* an account of Faber, his serving at Mass &c. &c., calling him in various parts of the letter 'the devout Faber,' 'the pious Faber,' and 'the humble Faber'—I have written to Dr. Wiseman to remonstrate about these compositions."[9]

When Faber was residing at Birmingham as Brother Wilfrid he occasionally visited Newman and his friends at Old Oscott, which they had renamed Maryvale. Faber proposed to resign the community into the hands of the other to be governed by him, but the offer was not accepted. Such a proposal took place before the Congregation of the Oratory had been introduced into England.

Newman and his companions were ordained in Rome at the end of October, 1846, and returned to their homeland at the end of the year. Faber had visited Rome again for several months, then returned to England to receive the holy priesthood on Holy Saturday, April 3, 1847.[10] He began preaching and hearing confessions and had great influence upon all who came in contact with him. Though he had the approval of Wiseman for the recognition of his community, he decided to close down his Society and to amalgamate with the newly established Oratory of St. Philip of which Newman was superior. This plan met with Wiseman's approval, but awaited further consent from Newman. Possibly Faber's confidence in the Wilfridian venture was shaken somewhat when Father Dominic who had come to give the ordination retreat to Faber and his companions gave his opinion of the Brothers of the Will of God by smiling shrewdly and saying, "You mean Brothers of your will."[11]

But Faber had no illusions about the proposed union. He knew that, individualistic as he was, he would not see eye to eye with everything. It would not be easy for a superior to become a novice. And so to Newman he wrote this message: "I shrink from the

[9] Wilfrid Ward, *The Life of John Henry Cardinal Newman* (London: Longmans, Green, 1912), I, 108.

[10] Bowden, *op. cit.*, p. 301.

[11] Denis Gwynn, *Lord Shrewsbury, Pugin, and the Catholic Revival* (Westminster, Md.: Newman Book Shop, 1946), p. 109.

prospect before me, very, very much; to fall from founder and superior to novice, and a novice who must naturally be an object of extreme jealousy from his influence over the rest of the brothers; to meet the ludibrium of all our old Catholic enemies; to stand the evil opinion of those who, as A.B. does, thinks this all from Satan, will require no little grace. It is possible to face it well in meditation, with the dignity of the sacrifice to support us, but the daily irritating detail, then will be the trial."[12]

Before joining the Oratorians Faber had begun a series under the title of *"The Lives of the Modern Saints"* for the most part translations from Italian works in which the marvelous and the unusual was given much prominence. The old Catholics in England, as they were called, were alarmed by the series and afraid of new attacks upon the Church and upon themselves. They appealed to their ecclesiastical superiors who advised moderation and caution in writing the biographies of the saints and in describing devotion to the Mother of God which, while acceptable on the continent, especially in France and Italy, was regarded as unfit for general acceptance by the English. After a short time Faber was advised to discontinue the series. He did so, but at the same time sent the following notice and letter from Newman to all the translators and subscribers:

Feast of St. Martin, 1848

It has become my duty to inform you that I have suspended the publication of this series, which you have so kindly encouraged, whether by subscription or by taking part in the labour of translation. A few words will suffice to explain the circumstances which have led to this suspension. When, in February last, I entered the Congregation of the Oratory, I submitted my work to the Fathers, with a view to obtaining their judgment on its continuance. They, for various reasons, put off their determination till the close of the year, and upon what grounds they have at length made it will appear from the following letter which I have received from the Father Superior:

Maryvale, Oct. 30, 1848

My dear Father Wilfrid,—I have consulted the Fathers who are here on the subject of the Lives of the Saints, and we have come to the unanimous conclusion of advising you to suspend the series at present.

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[12] Bernard Ward, *The Sequel to Catholic Emancipation 1840-1850* (London: Longmans, Green, 1915), p. 177.

It appears there is a strong feeling against it on the part of a portion of the Catholic community in England, on the ground, as we are given to understand, that the lives of foreign Saints, however edifying in their respective countries, are unsuited to England, and unacceptable to Protestants. To this feeling we consider it a duty, for the sake of peace, to defer. For myself, you well know, without my saying it, how absolutely I identify myself with you in this matter; but, as you may have to publish this letter, I make it an opportunity, which has not as yet been given me, of declaring that I have no sympathy at all with the feeling to which I have alluded, and, in particular, that no one can assail your name without striking at mine.

Ever your affectionate friend and brother,
in our Lady and St. Philip,
J. H. Newman,
Cong. Orat. Presb.

Rev. F. Faber, St. Wilfrid's

That this determination will be a great disappointment to you, who as subscribers and purchasers number nearly one thousand, and especially to the sixty-six friends who, in our colleges and elsewhere, are engaged in the kind labour of co-operation with me, I cannot doubt: but I am sure you will at once submit with the most perfect confidence that what was done so religiously will turn out for the best. It is, in fact, a great gain to have to give up a plan for the good of others upon which our hearts were bent; and if we have for the present to see removed from us what we knew was profiting so many, and looked upon as an additional help to perfection for ourselves, we must not therefore think it will come to nothing, or be labour lost. Allow me to thank you all most sincerely for your willing and affectionate support and co-operation in this arduous and extensive undertaking. Meanwhile you with me will find no little comfort in the words with which Mother Church has been haunting us for many days past, and which have only just died away on her lips. "O quam gloriosum regnum, in quo cum Christo gaudent omnes Sancti, amicti stolis albis, sequuntur agnum quocumque erit."[13]

F. W. Faber,
Cong. Orat. Presb.

Before long many feelings were hurt. Bishop Ullathorne and many of the clergy were offended by the circular which Faber

[13] Wilfrid Ward, *Life and Times of Cardinal Wiseman* (London: Longmans, Green & Co., 1897), I, 223 f.

sent out; then Faber, Newman, and other recent converts were offended by the remarks passed out about them. By the next year, however, the differences were settled and better understanding obtained on both sides. But to give a somewhat clearer picture of the situation it might be well to quote from one of Faber's letters to Ambrose Phillipps de Lisle, a letter dated Dec. 8, 1848. Note in what terms he referred to Newman. "It is a great token for good for us, my dear Mr. Phillipps, that you speak with so much kindly trust in our dear F. Superior. Perhaps all the Church will one day think of him what we think of him now, who are daily and hourly witnesses of what he is. As for the Lives, we gave them up the moment the bishop signified his wish, and simply because he did, and if we resume them, it will be at the request of those above us. Our vocation is not to fight nor to win by fighting; but we must expect rough words and rougher judgments, and we shall all want a great gift of charity."[14]

But if from the circular we glean an approval of Faber's works by Newman, we should find a different attitude manifested later in 1865 when Newman wrote to Pusey.

> When I first returned to England the first expression of theological opinion which came in my way was *a propos* of the series of translated Saints' Lives, which the late Dr. Faber originated . . . If at that time I was betrayed into any acts which were of a more extreme character than I should approve now, the responsibility of course is my own; but the impulse came not from old Catholics or Superiors; but from men whom I loved and trusted and were younger than myself. But to whatever extent I might be carried away (and I cannot recollect any tangible instances), my mind in no time fell back to what seems to me a safer and more practical course.[15]

Nor was Newman's task made easier when Faber and his group entered the Oratory. Newman himself was not very well and his own personality was vastly different from that of Faber and his followers who had undoubtedly imbibed their leader's enthusiastic characteristics. Wilfrid Ward tells us of Newman's reaction in these words: "Devoted to Newman though these young men were, there was from the first a difference of temperament between him

[14] Edmund Sheridan Purcell, *Life and Letters of Ambrose Phillipps de Lisle* (London: Macmillan, 1900), II, 208 f.

[15] Ward, *Wiseman*, II, 220 f.

and the newcomers which only increased as time went on. Moreover, the constant pressure of the complicated and difficult work of practical organization told upon Newman's spirits, and the rigorous fasting of many years upon his health and strength. He seems to have had at moments the feeling that his influence was gone and his power of doing good at an end."[16]

It seems only natural that those who came with Faber should still confide in him a great deal for, after all, they had been with him the pioneers of a religious community of their own. But Newman felt that a wall of separation rose between him and them and he called it "my great trouble." "My great trouble," he confessed in a letter to Ambrose St. John, "is that some of the giovani [those that had come from St. Wilfrid's]—not that anything new has occurred, but they have so repelled anything between us but what is external, shown so little kindness when I have done things for them, treated me with so little confidence, as to throw me back upon myself—and now I dread the fortnightly chapter day, when I have to make them a little address, as being something so very external, when I have no means to know what is going on in their minds. In consequence I don't know what influence I am working over them. It is as if my time of work were gone by."[17] And this was written more than a year after they had come to the Oratory.

But if they proved a trial for Newman, in all probability he was a trial for them. They wanted to get things done, to see achievements, to make England Catholic in a very short time. But Newman preferred to go more cautiously, less conspicuously, judging this the more prudent manner to win the people to the faith and to make the Church respected amongst those who for so long had been taught to despise and revile it. From the beginning they grated on Newman, and he perhaps on them. He who was always adverse to display and exaggeration of any kind, shrank, as it were, into his shell as the contact of these men, who were regarded as more Italian than the Italians, and whose great ambition, it seemed to many, was to twist the tail of the Protestant lion.[18] But this notion, it would seem, should be taken with proper reservation.

[16] Ward, *Newman*, I, 202.
[17] *Ibid.*, p. 203.
[18] Lewis May, *Cardinal Newman* (New York: Dial Press, 1930), p. 125.

It might be said that the Birmingham Oratory was too small for both Newman and Faber. At any rate, in the summer of 1850, it was decided to found an Oratory in London and on October 9 this was made independent of the Birmingham house with Father Faber as superior. He threw himself into the work with characteristic zeal and enthusiasm and in a short time was staggering under the load of ministerial duties. Then in a few years he and Newman were to have another point of difference.

From the beginning of the foundation of the Oratorians in England, Cardinal Wiseman had wanted them to engage in parish work. Newman shied away from such a proposal since it was contrary to the rule of St. Philip. But Faber was all in favor of taking the offer, but first of all seeking permission from authorities in Rome. And so as superior of the London Oratory located at Brompton, he made application to Rome for the necessary dispensations to undertake the labors. Newman felt slighted, saying that the application should have been first made to him as the English superior. He probably felt that since he had been appointed by the Pope as the head of the Oratory in England that he should receive the proper recognition. It was finally agreed that each Oratory should act in accordance with the desires of its superior and a brief from the Propaganda in the summer of 1856 made them autonomous institutions, completely independent of each other. The cardinal, desirous of showing his affection for the Oratorians, delivered a panegyric on St. Philip in the London Oratory, dedicated to both Fathers Newman and Faber.

During the years that followed Faber became widely known as the head of the London Oratory. He brought many into the Church by his preaching and his writing. He wrote nine large volumes on the spiritual life in the space of five years, the best known of which were: *All for Jesus, The Creator and the Creature, Bethlehem, The Precious Blood, Growth in Holiness, At the Foot of the Cross.* In these as well as in all his works he displayed a prodigious mind and exceptional memory plus a striking imagination. Indeed many people now might be somewhat repelled by his style, often flourishing and involved. But despite the flaws, such as one rambling sentence of 370 words, there was much doctrinal content in his works presented in an attractive way. Some persons might not have agreed with his presentation, but no one

should say that his writings had no influence. They were translated into several European languages and have been on the market since they were first written so that even today his volumes sell at the rate of about ten thousand annually.

While Faber was attaining fame as a preacher and as a writer, Newman was receiving much trouble from the ill-fated University of Ireland. After the venture was completely dropped, he returned to England and helped begin the Oratory school. He was disappointed and dejected and seemed to have gone through a period of acute loneliness for several years (1859-1864) while he worried about various projects with which he was connected and about the state of his health.

But if Newman was concerned about his health, it was Faber who was the first to die. He fell quite ill in 1861 and remained weak for the rest of his days. An attack of Bright's disease brought him close to death in the spring of 1863, but he lasted through the summer and rejoiced when Newman paid him a visit which he described in the following words: "Father Newman has been here this morning, he spent fully twenty minutes with me. The whole interview was one effusion of downright love. We held each other's hand the whole while and talked about friendship. You would have been moved had you seen his face as he rose to leave, and he looked on me and said, 'St. Philip be with you, Father!' I said smiling, He will be, if you tell him to be; and now Padre, give me your blessing—which he did in silence, but with much solemnity."[19]

Father Faber spent the last months in great suffering. His weakness increased, the attacks of delirium became more frequent, and the inability to sleep became almost constant. However, he was able to receive Holy Communion until the very last and when told that death was near he repeated his favorite aspiration: "God be praised!" The angel of death came the morning of September 26 just as one of his priests was finishing Mass for him. The funeral, at which Newman was present, took place on the 30th. When Monsignor Manning announced Father Faber's death to the congregation of St. Mary of the Angels, Bayswater, he told the congregation of the character of the man who had passed from their midst:

[19] James Cassidy, *The Life of Father Faber* (London: Sands, 1946), p. 6.

He was a great priest; he was the means of bringing multitudes to the One Fold, and he died as a priest should die, amid the prayers and tears of his flock. Though he lived in the world, I never saw one so detached from the world; if ever there was a higher or lower path to choose, he always chose the higher; if ever there was a truth to be spoken, he spoke it unhesitatingly, without any desire to accomodate it to the tastes and fashions of men. I know of no greater glory that can come upon the head of a priest than this. The name of his first book is like a note in music; in all his writings, in all his teachings, there is the same strain throughout—All for Jesus![20]

Newman lived on almost thirty years after Faber, continuing the work of the Oratory in Birmingham and bringing glory to the Church by his writings and his simple presence. He remembered the old differences between himself and Father Faber; he thought, too, that Faber's writings were too pious and too poetic. He thought that Faber was too impetuous, while he preferred to take a slower pace. Still for all their differences, for their singularities of personality which led to inevitable clashes, for their variances of means used in the service of God, and in the defense of the truth, even for their direct opposition to each other, both were deeply imbued with the ideal of giving glory to God and of saving souls. For despite the multifold variance in details, there was a common greatness of soul, a breadth of vision, a longing for the possession of the truth and a consuming passion to bring it to others. Indeed for all their differences, John Henry Newman and Frederick William Faber were inseparably united in the common dual cause—the glory of God and the salvation of immortal souls.

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[20] Bowden, *op. cit.*, p. 486.

THE PRESENTATION OF OUR LADY

"And the Lord spoke to Moses, giving him this message for the Israelites: If a woman conceives, and gives birth to a boy, she will be unclean for seven days, as she is unclean in her monthly times. On the eighth day, the child must be circumcised, and after that she must wait for thirty-three days more to be purified after her loss of blood, touching nothing that is hallowed, never entering the sanctuary, until the time is up. If she gives birth to a girl, she will be unclean as at her monthly times, for fourteen days, and she will wait for sixty-six days more to be purified after her loss of blood" (*Lev.* 12:1-5).

So ran the law of Yahve Elohim in the Book of Leviticus, and so it must be done. It was a girl He had sent, blessed be He, and the father's early disappointment which it is natural to assume in this nation was quickly downed by an earnest desire to conform to will of the Most High. Let eighty days pass then, and the infant should become a true daughter of Israel according to levitical law. Was it in the Temple that this came to pass? The record of history does not say; the conjecture based on the piety presumed in her parents and bolstered by thirteen centuries of public prayer answers in a resounding, "Yes."[1] What we are certain of is that the Law of Moses did not require a physical presentation, but that pious Jews made every attempt to come before the Lord in person, bringing the babe to His holy temple. The burnt-sacrifice and the sin offering were doubled in the case of female offspring over male, hence two lambs and two doves, or in the substitution allowed the poor, four doves in all. They could have had no idea, could they, that the child Mariam was the first to cross the Temple threshold for whom the sin offering was an absolutely needless exercise? So many things that are crystal clear

[1] Cf. Sister Mary Jerome Kishpaugh, *The Feast of the Presentation of the Virgin Mary in the Temple* (Washington, D. C.: The Catholic University of America Press, 1941), p. 31. This study indicates the weight of evidence favoring a sixth century origin for the feast and finds the observance rooted in the apocryphal *Protoevangelium of James* and *Gospel of the Pseudo-Matthew*. The conjecture put forward here is a model of conservatism by contrast.

to us were hidden from the eyes of the participants in the liturgical act we commemorate on November twenty-first.

It is consoling to the priestly mind that the Roman liturgy commits us to no more than the simple historic fact of the "Entrance of the All Holy Mother of God into the Temple." Let St. John of Damascus take comfort in what version of history he will, we can still find it easy to join him in praise of "this fruitful olive, planted in the house of the Lord and watered by His Spirit," who herself became the dwelling place of all the virtues. Let it be conceded that St. Ambrose really believed that no angel could surprise her who had been visited by angels daily. Let it be supposed that the original force of the hygienic prescriptions that underlay Mosaic legislation had been forgotten and had yielded entirely to popular religious signification by the time of Mary's parents—the simple and stupendous fact is that an infant girl was brought to the Temple (a girl!) who would help to render that Temple's sacrifices and hence its very existence, nugatory.

The great glory of Solomon and the Herods was in eclipse because the true Glory of Israel had appeared. Ox and ass had better recognized their master's crib than Israel its Lord, in Isaias' famous scolding. Yet we cannot tax the huge edifice of the Temple and its attendants too strongly with failing to recognize its destroyer. For she was an infant thing, and gave small evidence of being that sanctuary who would one day contain the Power and the Presence, the Manifestation and the Glory.

De Maria numquam satis. Such is the conviction of the follower of Christ. It has resulted in an endless procession of hymns and feasts, devotions and perorations. The conviction that Mary-love, like charity, cannot be sinned against through excess, has had this practical result, that no heresy has ever flourished in the Church that accounted her greater than she is, whereas a hundred wretched errors have sprung from the first small movement in the direction of accounting her less than she is. "She is the very breath of the baptized soul"; wrote St. Germanus, "the air in which we live and move. We cannot do without her," and the Church did not correct him but canonized him.

What if it should happen that by nature you are not so ebullient and demonstrative as the sons of Mary long dead? Are you to feel discouraged and a disloyal child of hers if you experience

no urge to multiply poetic figures. By no means, for temperaments differ. Yet there is no piety conceivable for the priest, or the Catholic for that matter, which does not have a central place for Mary. In praising her, we simply fulfill a necessity of life. St. John Damascene used to say, "It is not that she needs our praise, but we need the glory that comes forth from her."[2] We do not fill an emptiness in Mary by our Masses in her honor and our rosaries and our sermons; we fill an emptiness in us, namely the absence of a necessary awareness that there has been a human creature so holy as she. "When we begin to praise her we pay a debt and once it is paid we start in to be debtors all over again, so that towards her the debt is forever being incurred and forever discharged."[3] It is a blessed kind of hunger that increases the more as it is fed.

One of the earliest experienced lessons of the pastoral ministry is the discovery that there is no Catholic devotional life that is not Marian. On occasion after occasion the priest sees the expectant faces of listeners looking up to hear more about the Queen of Heaven. He can send them away with the stone of platitude about Mary if he wishes, but they long for bread. What was she like? How did she live at Nazareth? What does the Gospel say of her? How did she endure the Passion, comfort the early Church? How much does she love us now?

By the very terms of his commission as a preacher of Christ crucified, the priest is an eulogist and interpreter of Christ's holy Mother. Consequently if his understanding of her is not deep, his love for her not abiding, then he will constantly find himself in the compromising position of mouthing a love that he does not experience, recommending a devotion that he does not practice. That discrepancy we call hypocrisy, and, of all its manifestations, hypocrisy in love is the least attractive.

When a man falls in love with his own person or ideas he is endangered. When a man falls out of love with Mary he is lost.

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[2] *Hom. III in Dorm. BVM* (*MPG*, xcvi, 753).
[3] *Hom. II in Dorm. BVM* (*MPG*, xcvi, 721).

ST. IGNATIUS AND THE COLLEGIUM GERMANICUM

The Society of Jesus and the German College in Rome have common bonds of indebtedness to St. Ignatius Loyola. He founded both institutions, wrote their respective constitutions, communicated his spirit to both foundations and bequeathed to them a perennial source of spiritual energy in his *Spiritual Exercises*. He envisaged both organizations as companies of combatants well-trained to do valiant service for the cause of Christ. He spent himself in guiding the destinies of both enterprises during the early years of their existence.

The idea of establishing a seminary to fill the depleted ranks of the German clergy was first conceived by Cardinal Morone. His experience as Papal Legate in Germany led him to the conviction that the only means of stemming the tide of religious revolt and of effecting a Catholic revival was the solid intellectual and spiritual formation of priests, staunch in the faith and loyal to Rome, who would act as a leaven in the German dioceses. But Germany in the mid-sixteenth century with its dangers to orthodoxy and its wide-spread dislike of the Papacy did not offer the spiritual climate suitable for the education of uncontaminated levites. Besides Germany lacked the necessary financial resources and competent seminary teachers. Rome held out the best prospects of success for the venture.

Cardinal Morone was on friendly terms with St. Ignatius and hoped to win him over to his idea. The Soldier Saint at once grasped the importance and urgency of the project. With his characteristic dispatch and drive he set himself to the realization of the plan. Under the patronage of Cardinals Morone and Santa Croce the design was proposed to Pope Julius III, who gave it his enthusiastic approval and issued the birth certificate of the *Collegium Germanicum* in the Bull *Dum sollicita* of August 31, 1552. The publication of the Bull, however, was deferred till the following year. The solemn baptismal ceremonies of the newly-born institution were celebrated before a distinguished congregation in the Church of Sant' Eustachio on October 28. With the cradle-gifts that were offered two houses were rented on the Via

Piè di Marmo and the *Germanicum* was inaugurated with thirty students.

At St. Ignatius' suggestion that the Germans wear a distinctive but pleasing garb, the Cardinal Protectors decided on red cassocks. The glaring color not only attracted attention but provoked the populace to ridicule and verbal abuse. When St. Ignatius interceded with the Cardinals to spare the Germans further molestation, he received the panacean reply: *pazienza*. The Cardinals knew their people. With the lapse of time the Romans became accustomed to the *gamberi cotti* (boiled lobsters), as they were popularly called, and even came to like the familiar sight of the *frati rossi* (red friars). When after World War I the Germans donned black cassocks in order not to attract attention, the Mayor of Rome requested the resumption of the traditional garb.

St. Ignatius had accepted the spiritual and intellectual direction of the *Germanicum* and wanted to keep free of the temporal administration, this being the concern of the appointed Cardinal Protectors. But circumstances soon forced him to assume the full burden of financial support. Not being able to secure endowments, he had to be satisfied with promises, which were not always redeemed. The economic straits of the young college so worsened after the death of Julius III that Cardinal Truchsess advised closing the doors. But St. Ignatius, convinced that the continuance of the work was the will of God, tenaciously refused, protesting that if benefactors failed him, he was willing to pawn himself to keep the college alive. Later even some of Ignatius' own sons in the face of seemingly overwhelming difficulties favored abandoning the undertaking, but saner counsel always prevailed. The heritage of the direction of the *Collegium Germanicum* left to the Society of Jesus by its founder has been cherished and faithfully preserved down to the present day.

THE CURRICULUM

St. Ignatius on February 23, 1551 had opened in Rome a small grammar and humanities school, to which in 1553 the faculties of philosophy and theology were added to complete the ecclesiastical training of the *Germaniker*. From then on the school became known as the *Collegium Romanum*, which later developed into the present Pontifical Gregorian University.

The school year began on November 4 and ended on September 7, with classes limited to the morning from July on. Classical studies finished, the course comprised a triennium in philosophy and a quadrennium in theology. It was principally for the benefit of the Germans that St. Robert Bellarmine was summoned to the Roman College in 1578 to lecture on the Controversies. The slow-motion lecture system in vogue at the time obliged the student to take down a *dictatum* or a *reportatio,* which served as his textbook for home repetitions. On rainy days only the class beadles went to class, in a carriage at that, to bring back reports of the lectures for the rest.

The Germans lived in the *Germanicum,* but attended classes at the *Collegium Romanum.* Increased enrollment, wars, revolutions and confiscation obliged the *Germanicum* to migrate to some sixteen locations in the course of four centuries. Today it occupies a modern building, completed in 1944, on Via San Nicolò da Tolentino.

The *Collegium Germanicum* was the first national ecclesiastical seminary in Rome. The constitutions drawn up by St. Ignatius served as a model for Tridentine seminaries. Bishop Lippay in 1649 so closely patterned his seminary in Hungary on the *Germanicum* in Rome down to the red cassock that his institution was called the "red seminary." On April 13, 1580 the *Collegium Hungaricum,* founded three years earlier, was merged with the *Germanicum* into one seminary under the title of *Collegium Germanicum-Hungaricum* by Gregory XIII in the Bull *Ita sunt humana.*

THE STAFF

The *Germanicum* is staffed by a Rector, Minister, Spiritual Director, Treasurer, Prefect of Studies, *Repetitores* and Lay Brothers. In a long list of renowned Rectors one merited the title of second father of the College. Though St. Ignatius laid the spiritual and scholastic foundations of the institution, still Padre Michele Lauretano must be given the credit of regulating the discipline, daily order, exercises of piety, customs and liturgical services. As Rector of the combined *Collegium Germanicum-Hungaricum* for thirteen years (1573-1587) he was an imposing personality, strict but not severe, feared but respected as well and

loved, as the epitaph placed on his tombstone by his devoted subjects testifies: *Rector primus et optimus.*

The future Cardinal Franzelin, as Prefect of Studies in the *Germanicum,* directed academic endeavors, supervised the daily repetitions and monthly disputations and taught homiletics. Dr. Constantine Gutberlet records in his memoirs that Father Franzelin was much opposed to *Allotria* (extra-curricular trivialities). Soon after Constantine's arrival the Prefect of Studies visited his room and counseled him to keep to the beaten path: *noli quaerere diverticula.* Gutberlet succeeded to the room of Karl Braun who later attained distinction as an astronomer. His star-gazing raised him to such a high degree of abstraction that when he was appointed to celebrate a noon Mass, the cook had to be forewarned not to serve him breakfast.

THE SPIRIT OF THE GERMANICUM

Pius XII in an audience granted to the German College on the occasion of the completion of the present new structure formulated the spirit of the institution in the words of a nineteenth-century alumnus, Franz Hettinger: "scholarship, genuine piety, sincere brotherly love." In his own words the Pontiff added: "genuine piety: don't forget the sole sure sign of genuine piety is self-denial and self-conquest. No master of the spiritual life has so clearly emphasized this as the first founder of your college in his *Spiritual Exercises*" (*L'Osservatore Romano,* October 12, 1944). Characteristic, too, has been the loyalty of *Germanicum* graduates to the Church and to the Vicar of Christ. Experimental knowledge, added to study, has brought them to esteem and love the Papacy; over the years of their sojourn in the Eternal City they have come to realize that the goodness and friendliness of the Redeemer's heart pervades the government of the Church as its basic tone, that the Apostolic See seeks nothing but the happiness and salvation of souls. Personal acquaintance with a cosmopolitan student body, that is one with them in faith and love of Christ, has instilled a sense of comforting solidarity. Having caught this spirit of unity and loyalty in Rome graduates of the *Germanicum* return to their homelands to become apostles of love of the Church and loyalty to the Vicar of Christ. "We see in this

spirit," said the Holy Father in the same allocution, "the mystery of the special blessing that rests on your institution."

THE BLESSING

The quadricentennial record of the *Collegium Germanicum* bears eloquent witness to the foresight and wisdom of its founder. During the past four hundred years some 7,000 students have enjoyed the benefits of her training. Her alumni include 1 Pope, 31 Cardinals, 6 Prince Electors, 56 Archbishops, 336 Bishops, and—her greatest glory—27 Martyrs, four of whom have been beatified. Her uncounted confessors of the faith behind the Iron Curtain continue to add lustre to their Alma Mater. The present Holy Father designated one of them, Cardinal Stepinac, Archbishop of Zagreb, as "an example of apostolic zeal and Christian fortitude." Many *Germanicum* students entered religious orders, some two hundred the Society of Jesus; not a few became religious superiors; conspicuous among them was the late Very Rev. L. Ledochowski, General of the Society of Jesus. Many, too, became founders, directors and teachers in Tridentine seminaries; blessed themselves with the experience of a solid seminary training they were singularly fitted for such posts. Last but not least come those unknown heroes who with unstinted generosity dedicated themselves to the service of God, though even the annals of their own Alma Mater accord them no niche in the hall of fame.

Impressive would be a complete catalogue of *Germanicum* writers and their literary works. The last century alone lists such names as Scheeben, Giehr, Hettinger, Hurter, Heinerding, Schrader, Gutberlet, Stentrupp, B. Jungmann, Schneemann and Egger in the field of theology; Hergenröther in ecclesiastical history; J. Jungmann in aesthetics; Fonck in Sacred Scripture; Landgraf in mediaeval studies; Franz Beringer wrote an extensive work on Indulgences and Nilles on Devotion to the Sacred Heart. Best known to every theologian is Heinrich Denziger, whose *Enchiridion Symbolorum* has gone through some twenty-seven editions.

The greatest blessing of the *Germanicum* has been her twenty-seven martyrs. The protomartyr Joannes Goffinus leads the list; he clung to the sacred vessels as Calvinist soldiers tore off his vestments and killed him. Two, Rudolf Acquaviva and Peter

Berno, won the crown of martyrdom at the hands of fanatical heathens in India. The Croatian Marcus Stephanus Crisinus rather than abjure the faith suffered burning, mutilation and beheading. Robert Johnson, the sixth Englishman admitted to the German College, had difficulties with his studies and is designated in the records as *parum aptus ad studia*. But he had the mettle of a martyr. Betrayed on his return to England as a newly-ordained priest, imprisoned and sentenced to death, he was executed at Tyburn on May 28, 1582.

It was with great expectations that St. Ignatius planted the mustard seed of the *Collegium Germanicum* four centuries ago. The seed has grown and borne fruit unto the greater glory of God.

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HOLINESS AND THE WORK OF THE PRIESTHOOD

There is one quality which indisputably links man with God and makes him the pleasing and not unworthy "dispenser" of His mercy, namely, sanctity of life and morals. If this, which is but the supereminent knowledge of Jesus Christ, be lacking in a priest, all things are lacking. For when not united with sanctity, that supply of carefully acquired learning (which We Ourselves are striving to promote in the clergy) and that dexterity and skill in exercising it, even if they may be able to bestow some advantage either upon the Church or upon individuals, are often the lamentable cause of harm to their possessors. But how many wonderfully salutary works can he, though the humblest, attempt and accomplish for the "people of God," if he is graced and adorned by sanctity, the testimonies of every age bear witness; among them John Baptist Vianney of recent memory.

—Blessed Pius X, in his exhortation *Haerent animo*.

HILAIRE BELLOC: AN APPRECIATION

The recent death of Mr. Hilaire Belloc removed from the English literary scene one of its most dominating and colorful personalities. His greatness as a man of letters remains enshrined in one hundred and fifty volumes, comprising history, poetry, biography, fiction, essays, sociology and works of travel. There is no one of these which fails to reveal him as a writer of the first order.

In this splendid achievement Belloc's Catholic faith plays a dominating part. This shining influence we find in his work from his student days at Oxford University when, already rich in scholarship, masterly in prose and brilliant in rhetoric, satire and irony, he started his career in letters. That influence remained dominant throughout his literary life. So impressive, indeed, is this motif in all his work that a keen student of his writings has felt that any one of his books could have aptly borne the title, "Essays of a Catholic."

For his literary debut at Oxford Belloc chose the field of history. In this sphere, wherein his most voluminous output was to appear, he boldly attacked the traditional school of English historians who sought from a purely materialist standpoint to interpret the story of nations. Against their way of thinking he advanced with force and thoroughness the psychological approach to history which saw in human motives the fundamental factor moulding the lives of peoples. If the historian, he maintained, "be not seized of the mind which lay behind all that was human in the business, then no synthesis of his detailed knowledge is possible." Now this "mind behind all that was human in the business" he contended was fundamentally affected by its attitude toward the Catholic Church. Hence it was that he unflinchingly maintained that the sole hope of European civilization in the future was that divine institution. "The true position of the Catholic Church today . . ." he wrote, "and her chances of triumph or defeat are of the most urgent and immediate importance to all our civilization. There is no other judgment concerning the fate of mankind—and particularly of our own European civilization with its extensions in the new world—comparable in significance to a just estimate of the strength and chances of the Catholic Church."

Pursuing this thesis he predicted that the decline in reverence for or complete abandonment of revealed truth, which became so marked in the Europe of forty years ago, would gradually lead to the chaos which prevails at the present time in art and letters. "There is," he said, "as the greatest of the ancient Greeks discovered, a certain indissoluble trinity of Truth, Beauty and Goodness. You cannot deny or attack one of these without at the same time denying or attacking both the others. Therefore, with the advance of this new and terrible enemy against the faith and all that civilization which the faith produces, there is coming not only a contempt for beauty but a hatred of it; and immediately on the heels of this there appears a contempt and hatred of virtue."

In this battle for what the Faith meant and should mean for civilization Belloc knew no fear not only as a historian but as a controversialist and as a politician. Indeed, the more able his adversary in debate seemed to be the better he liked to grapple with him. Bernard Shaw and H. G. Wells, for instance, were some of the opponents whom it pleased him most to meet in a disputation. Of his political courage we have a good sample when he was seeking election as a member of parliament. Addressing a crowd composed for the most part of Protestants at Salford he said: "I am a Catholic. I try to go to Mass every morning." Then holding aloft a rosary beads he uttered this further challenge to bigotry: "I tell these beads every day, and, ladies and gentlemen, if I thought for a moment that my faith was in your eyes against my candidature, I would beg you to spare me the indignity of representing you." But this only won him cheers from his audience.

Next in volume to his historical work came his essays. In this department it seems safe to say that he had no peer in Great Britain. These covered a great variety of subjects ranging from those of the light as gossamer type to weighty political and economic treatises. These he produced in different styles nicely adapted to the character of the subject discussed.

The verse which came from his pen was considerable in amount. This, it is of interest to note, was the part of his literary work which he himself liked best. Some of this is of very high quality. From some of the leading critics of his country it won him most flattering tributes. One of these says: "No one since Shakespeare wrote his sonnets has written about love with such beauty and

such passionate fire as Belloc; his sonnets are burning with love of God . . . and of beauty." His poetry, too, Sir Desmond Mac Carthy, the late distinguished literary critic of *The Times* of London, has thus eulogized: "He has written . . . lyric poetry of so fine a quality that his name will be remembered if only for that."

His biographical books are amongst the finest things in prose which he wrote. In them he provided most fascinating as well as informative reading for they revealed a rare ability to invest his subjects with an air of actuality and life.

In social and economic science he produced works which have deeply influenced economists of Europe and of the New World. In this wise they have provided one of the sources of Christian democracy which has contributed since the second world war to the defense of Western Europe against Communism. Of these works, *The Servile State* attains an excellence which places it amongst the most significant books of the century. Herein we find him so keen in discerning the trends social and economic of his time that he could utter a prophecy of great significance which has been signally fulfilled. The coming of the "servile state" to a part of Europe and its partial appearance in another region he predicted in these words: "The capitalist state breeds a collectivist (socialist) theory which in action produces something utterly different from collectivism: to wit, the servile state . . . a society in which the proletarian mass shall not suffer from particular regulations, oppressive or beneficient, but shall change their status, lose their present legal freedom and be subject to compulsory labour."

His travel books are most fascinating. One of these, *The Path to Rome,* is a classic of its kind and very likely to attract readers longer than any other work he has written. In it we find very much of his characteristically sweeping thought linking the temporal with the eternal.

As a writer of fiction Belloc had considerable merit. His novels, however, were not as widely read as many of his serious works. The reason for this seems to have been their pronounced satiric character.

Throughout all his works Belloc maintained a fine clarity of thought and lucidity of expression. In these respects he was typically French. Of this flair for clear thinking he gave early and very marked promise for we are told that even as a youth of

seventeen he was so attracted by the *Summa* of St. Thomas Aquinas that in his own words "he devoured it all with avidity."

Well worthy of his thought was the diction in which he enshrined it. His prose is so fine that two of England's most notable critics have proclaimed it the best of his time. Another eminent judge of things literary has gone so far as to say that Belloc was in words the greatest stylist of a century. For this mastery in diction, born of a strict sense of precision and love of form, he was probably indebted to the French element in his character. Yet this mastery he did not achieve without a diligent cultivation of his natural tastes. What pains he took to be a great stylist we may see from the following extract from one of his essays in criticism. "A man determined to produce the greatest things . . . takes up by nature exact and thoughtful words and finds that their rhythm, their combinations and their sound turn under his hand to something greater than he himself at first intended. . . . The material in which he has worked is hard: the price he has paid is an exceeding effort; the reward he has earned is permanence."

For all the laurels which his literary work brought him Belloc found more happiness in the fact that "he challenged and he kept the faith" than in all the plaudits which came his way for sheer artistry of the pen. Very truly, indeed, did he deserve to be so happy for he must ever be linked with Newman and Chesterton as the most brilliant apologists the faith has known in post-Reformation England.

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QUODLIBETAL QUESTIONS

Part V

THE FOUR QUESTIONS

In the *Analytica Priora* Aristotle states that the kinds of questions that we ask in our philosophical inquiries are as many as the kinds of things that we know. The kinds of knowledge that we possess are four. We know, first of all, that certain things, ourselves included, exist. We often have knowledge not only of existent things but of their essences as well. Again, we see that things possess certain properties and accidents, and we know likewise why they have these attributes. Hence the basic questions are four in number:

(1) Does a certain thing have a certain attribute?
(2) If so, what is the reason for this connection?
(3) Does a certain thing exist?
(4) If it does, what is its nature?

Aristotle illustrates the first question: Is it a fact that the sun suffers an eclipse? If we find that it does, we then ask why this should be. So also, if we see that an earthquake is in progress, we inquire into the reason for it. Or we ourselves, with interests different from those of Aristotle, may ask: Does man possess freedom of choice? Since experience testifies to the reality of such liberty, we ask why it is that the human will is free. Again, Aristotle explains that "for some objects of inquiry we have a different kind of question to ask, such as whether there is or is not a centaur or a God." If we ascertain the real existence of the being in question, then "we inquire as to its nature, asking, for instance, 'What, then, is God?'" As in the first pair of questions, so in the second there is first the question of fact and secondly the question of reason. We must seek an understanding of the being's essence and attempt to express it in a definition. "These, then," says Aristotle, "are the four kinds of questions that we ask, and it is in the answers to these questions that our knowledge consists."

This in sum is Aristotle's doctrine of the reasoned fact. It is a fruitful doctrine and it makes clear in a most compact way that

philosophy begins in wonder and that it makes progress only by means of wonder. The question, according to an Arabian proverb, is mother to the answer. Obviously, if there are no parents in philosophy, no minds that beget and bear questions, there will be no offspring, no answers, no progress in knowledge. Sometimes we must make inquiries as to facts, while at other times the facts are so insistent that we cannot evade them. But in either case, if we are to be thinking beings and not mere vegetables, as Aristotle says in another reference, we must seek for the true explanation of the facts.

MODERN ATTRIBUTES

We may apply Aristotle's first two questions to the world in which we live, and ask what are its characteristic attributes. Is ours a healthy society, free, peaceful, secure, prosperous, happy, and hopeful? Modern realities put a terrible irony into this question. It is apparent that our world is not at peace. For over half a century it has been at open or covert war. The armed peace, with its threats and crises and preparations for battle, was followed in due course by World War I. Between 1918 and 1939 stretched the long armistice, during which strength was gathered to renew the conflict in a still more savage form. Since 1945 we have lived in what is rightly called a cold war only in the sense that actual fighting is restricted to a few countries. If our world can show areas of great material prosperity, such prosperity is due in no small measure to wartime spending, the dissipation of the accumulated wealth of earlier generations, the exploitation of weaker peoples, and the criminal waste of natural resources. We can no longer speak of how "Freedom slowly broadens down from precedent to precedent." In our time slavery has been proclaimed in a most terrifying form, and year by year it has been imposed on new masses of men. The one world of men is not free; it is not at peace; it is not secure; it is not prosperous in a sound and healthy way; it is not confident and happy. It is in large part a society whose characteristic attributes are negations or worse. Greed, suspicion, fear, and hate in some manner affect everything in the modern world, and they dominate in the secular society and absolute state toward which we tend.

What are the causes of these attributes? They are, first of all,

the huge apostasy from Jesus Christ and His Church which began in the sixteenth century and finds its fulfillment in the organized and militant atheism of today. With the rejection of God has necessarily come the rejection of man as a being created in the image and likeness of God. Man is not seen to be what he is, a creature made up of body and soul bound together in a substantial union, endowed with intellect and will, and destined for an everlasting life. Rather is he looked upon as no different in essence from the brutes. No more than the lower animals is he subject to a moral law placed upon him by a superior power, and no more than they is he a free agent who is able to choose between good and evil.

Since it is held that there is no absolute being, it is likewise held that there are no absolutes of any kind: no absolute good, no absolute truth, no absolute duties, and no absolute rights. If moral problems arise, there is no need to think of a higher law and no possibility of appealing to one. Man, such as he is, becomes the supreme norm and the final judge. Man is the measure of all things, and not man in any abstract, absolute sense, but man in the concrete. It is Stalin, Malenkov, Mao, Tito, or Hitler, who becomes the measure of what is good and true, of duties to be done, and of whatever rights there may be.

Vast numbers of men, and especially those of great power and place among contemporary rulers and teachers, have come to think in this way, and they have likewise come to act in accordance with it. Men who have turned away from God, or who have been torn away from Him, cannot have supernatural faith, supernatural hope, and supernatural charity. Left to them are only faith in finite, temporal things and hope only for an earthly paradise. If love for one another still remains in a secularized society, it must only be for those who deny God and freedom and accept the absolute state and the Stalin of the day. All others must in the end be looked upon as "unreliable elements" that are fit only for extermination. *Homo homini lupus,* the ancient maxim that Hobbes thought was the rule in his fancied state of nature, becomes the actual rule of conduct under totalitarian regimes. Yet when we watch how men are enslaved and debased and tortured and slain by their fellow men, we say that the beasts do not turn upon one another in this ruthless way. Apostasy and atheism, deeds of

which not beasts but men are capable, can alone produce the most evil attributes of our time.

THE PURSUIT OF WEALTH

When Aristotle considers the nature of happiness in the *Nicomachean Ethics,* he quickly rejects the opinion that it is to be found in wealth. "The life of money-making is a hard kind of life, and it is clear that wealth is not the good that we are seeking. It is merely useful and a means to something else." The word βίαιος may be translated as "violent," "enforced," or "done under compulsion," rather than as "hard." In any case, Aristotle's meaning is clear. Money-making is a thing that is harsh and that involves force or its moral equivalent. At best it is compulsory, and at worst it can become compulsive. The true money-maker must be a driver who drives himself as well as others, and the compulsion to make money can enslave the driver as well as the driven. *Eadem enim est catena quae custodiam et militem copulat.* The life of the money-maker is not the good life, the life of the free man; still less so is the life of his victims.

The truth that Aristotle points out is "writ large" in our own day. We see it in the fierce struggle for money that has had so big a place in American history. But that the pursuit of wealth is what Aristotle shows it to be, something hard, violent, and degrading, may be seen even better when we consider contemporary European history. In the last analysis, the totalitarian state looks upon the accumulation of wealth not merely as a necessary means to its end but rather as an end in itself. Hence the forced-labor battalions, the concentration camps, and the enslaved peoples of our time. "Economic determinism" and "dialectical materialism" are today's euphemisms for that life of compulsion which a true philosopher cannot even think of justifying and which he dismisses in a sentence.

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THE FUNCTION OF THE SEMINARY LIBRARY IN THE LIGHT OF *MENTI NOSTRAE*

The fact that there is no entry under "Seminaries: library" in the index to the second fifty volumes of *The American Ecclesiastical Review* might easily lead a layman to conclude that a library is of little importance in the training of priests. Priests themselves know differently. But, since libraries usually perform their task without fanfare, it is conceivable that one could read *Menti nostrae* without being conscious of its application to the seminary library.

Pope Pius XII's Apostolic exhortation to the clergy of the world, while for the most part reiterating the ideas of previous encyclicals on the priesthood, departed somewhat from recent tradition on the subject of the practical training of seminarians. While, heretofore, rigid prescriptions enforced the seclusion of seminarians from the world by narrowly limiting association with laymen, we find a paragraph in this recent exhortation entitled, "Not Too Much Isolation From the World."

Though basically the exhortation cannot be considered a complete about-face on the part of the Holy See, yet, it is incontrovertible that the Holy Father urges a modification of some of the traditional practices of seminary administration. While some might feel that the exhortation was intended for European seminaries and not for American, it does not seem prudent to adopt this attitude out of hand, especially in view of the encyclical *Humani generis*, which warns: "Nor must it be thought that what is expounded in encyclical letters does not in itself demand consent.... But if the Supreme Pontiffs in their official documents purposely pass judgments on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same Pontiffs, cannot any longer be considered a question open to discussion among theologians."[1]

Searching through the *Catholic Periodical Index* and the index to the National Catholic Educational Association Proceedings to locate what has been written previously on the subject of seminary

[1] *Humani generis*, Paulist Press edition (New York, 1950), p. 11.

libraries, is a practically fruitless task. Since there is so little available, it is a rather difficult job to show how *Menti nostrae* affects our present concepts. Perhaps the best thing we can do is to mention a few of the previous opinions of the Holy See on the conduct of seminaries in order to show where *Menti nostrae* represents a departure, and then to indicate what possible changes might be made in seminary library administration to bring it into line with the new directives.

The subject of this article is not merely the place of the library in the seminary program; nor is it the nature of seminary library holdings; nor is it the problem of book and magazine selection in seminary libraries; nor is it merely the combination of all three. It is, rather, these three considered in the light of the exhortation *Menti nostrae.* In greatest part the exhortation deals, as is to be expected, with the spiritual aspects of the priesthood, but it considers also, in some detail, the intellectual and spiritual development of the seminarian. The Holy Father makes three points that interest us here; first, "Particular attention must be paid to character-formation in each boy by developing in him the sense of responsibility, the capacity to use his judgment concerning men and events, and the spirit of initiative." Second, "If young men, especially those who have entered the seminary at a tender age, are educated in an environment too isolated from the world, they may, on leaving the seminary, find serious difficulty in their relations with either the ordinary people or the educated laity, and it may happen that they adopt a misguided and false attitude toward the faithful, or that they consider their training in an unfavorable light." Third, "We urge that the literary and scientific education of future priests be at least not inferior to that of laymen who take similar courses of study."[2]

It is scarcely possible to comment as a librarian on these goals set by the Holy Father without taking it for granted that the seminarian is carrying a reasonable class load. Respected lay colleges and universities will not permit their students to attend class more than 16 or 18 hours a week. It is not the place here to argue the pros and cons of this question, but it should be pointed out that much of what follows will be meaningless, if the seminarian is expected to carry well over 20 class hours a week, because there will

[2] *Menti nostrae,* NCWC edition (Washington, 1950), pp. 31 f.

be but few students who will be able to carry such a load and use the library at the same time, and, if they do not use the library, there is no sense in trying to build it up for them.

As to the first point, the seminarian must be taught a sense of responsibility, a capacity for judgment, and the spirit of initiative. "A sense of responsibility," wrote Father Gleason, "is an awareness of being answerable for a trust, debt, or obligation. . . . Fewer class hours, more hours for free reading, will certainly give an opportunity for developing the student's sense of responsibility."[3] Responsibility cannot be developed under the coercion of common exercises, for freedom is the condition for responsibility. Prudent judgments concerning men and events cannot be made if the students know nothing about the subjects they are expected to judge. A spirit of initiative cannot be taught unless there is leeway allowed in which initiative can operate.

As to the second point: seclusion from the world. In *Humani generis* Pius XII warned theologians that "diseases are not properly treated unless they are rightly diagnosed."[4] Now, if this is true in the speculative sphere, it is most certainly true in the practical. That is why in *Menti nostrae* we find the Holy Father urging directors to keep their charges abreast of the "judgments and tastes of the people." In some way, which he does not delineate, His Holiness wants them to be brought into closer contact with the people's ideas—not only the good ideas, it should be noticed, but good and bad. He seems to fear that, unless this contact is somehow real and alive, the young priest will not understand the problems of the people. He does not want to have his successors paraphrase Pius XI's regret, that the Church "has lost the working man," saying "The Church has lost the people." He does not want the seminarians to be enclosed in an ivory tower from which they view the ordinary people as dullards and the educated laity as pseudo-intellectuals. Both views may help the ego of the seminarian who has just finished his study of the *scientia omnium rerum*, but they do not help the Church. He demands contact with the ordinary and the educated alike, so that there will arise a sympathy on the part of the priest for the problems of the

[3] George A. Gleason, "The Development of a Deeper Sense of Responsibility," in the *N.C.E.A. Bulletin*, XLVII (Aug. 1950), 113.

[4] *Humani generis*, p. 7.

laity and a confidence on the part of the laity in the understanding of the priest.

As to the third point, the broad culture necessary for the future priest: the priest of today cannot be satisfied with a knowledge of only the ecclesiastical subjects, no matter how profound that knowledge may be. To correct modern errors the priest must know what they are. To understand the impact of science on modern life and modern morality he must know something of what science is. He cannot brush off the findings of psychiatry without losing an effective tool in his work, and at the same time becoming a laughing-stock to the initiated. In his encyclical on the priesthood, Pius XI wrote: "None (among the clergy) should remain content with a standard of learning which sufficed, perhaps, in other times; they must try to attain, or rather they must actually attain, a higher standard of general education and learning. It must be broader and more complete and it must correspond to the general higher level and wider scope of modern education as compared with the past."[5] And Pius XII adds in the same vein: "In the first place we urge that the literary and scientific education of future priests be at least not inferior to that of laymen who take similar courses of study."

Before we suggest how the library is eminently fitted to contribute substantially to the development of the seminarian along the lines suggested by the Holy Father, it may be well to show how much of a departure from the past the Holy Father's remarks on this subject represent. For many decades now, it has been considered wiser to keep the seminarian cloistered from the world as much as possible. Vacations at home were to be short, visitors at the seminary severely restricted, and reading matter permitted to seminarians was strictly screened. Two reasons seemed to underlie this course of action. First, there was a fear lest contact with the world contaminate the future priest. Seminarians were to be carefully protected during their years of indoctrination in an ideal atmosphere of prayer, and good example, and learning, where they were to learn the theory of divine activity and human conduct. At the end of this training they were supposed to be so inured against the attractions of the world that they could be turned into

[5] *Ad catholici sacerdotii,* NCWC edition (Washington, 1936), p. 42.

it without detriment. The other reason for seclusion was to prevent them from "wasting time" on the passing scene and concentrate on the eternal verities. Through their grasp of fundamental principles of philosophy and theology they would, on ordination, be able to attract and win the people, and more easily unravel the complicated problems of men in the world. A circular letter of the Consistorial Congregation, written some years ago, said in part, "It is of the greatest importance . . . that holidays at home be made as short as possible. . . . When holidays last for three months or more and great freedom in intercourse has been introduced into society and families, and dangerous books and newspapers are widely diffused, a free and protracted stay at home cannot but be harmful and often fatal to the student."[6] Leo XIII, in *Fin da principio,* had written: "With regard to reading or anything else which might encourage students to take sides in secular polemics," these things should be avoided, and "Thus free, they will be able to treasure the precious time allotted to them, and, with minds undisturbed, to give their undivided attention to the studies which will mature them to the important duties of the priesthood, and, in particular, for the ministry of preaching and hearing confessions."[7] Pius X, in *Pieni l'animo,* echoed his predecessor when he said, "Seminarians must not be allowed to take part in secular polemics, and therefore We forbid them the reading of newspapers and periodicals, with the exception, in a particular case, of some periodical of solid principle, which the Bishop may think useful for the student."[8]

We repeat that, essentially, *Menti nostrae* is not a reversal of tradition. But, when we compare the above quotations from the

[6] The circular letter *Le Visite Apostoliche,* sent by the Sacred Consistorial Congregation to the Ordinaries of Italy on July 16, 1912. This passage is found in the Sacred Congregation of Seminaries and Universities' *Enchiridion clericorum: Documenta ecclesiae sacrorum alumnis instituendis,* (Vatican Press, 1938), n. 866. The translation is that of Fr. Cartmell in his article, "Menti nostrae, Observations," in the *Clergy Review,* XXXV (Feb. 1951), 91.

[7] The *Fin da principio* was an encyclical epistle, written to the Bishops of Italy on Dec. 8, 1902. The passage cited is found in the *Enchiridion clericorum,* n. 706, and in Cartmell, *art. cit.,* p. 93.

[8] The *Pieni l'animo* was an encyclical letter, sent to the Bishops of Italy on July 28, 1906. *Enchiridion clericorum,* n. 790, Cartmell, p. 93.

past with a quotation from *Menti nostrae,* like "Let directors have no fear in keeping them in contact with the events of the day . . . which can form material for discussions to help them and accustom them to form judgments and reach balanced conclusions," we cannot but admit that, as Father Cartmell writes in the *Clergy Review,* "In the practical training of future priests . . . the Holy Father's exhortation makes a great change from the past."[9]

We cannot fling open the doors of the seminary to allow the world to rush in, for if our common sense would not caution us, Pius XII's charge to move "gradually and prudently" would. But there are several ways of carrying out this program effectively; and, certainly, making use of the library could be among the most efficacious.

We have finally reached the question of just how the library can contribute to the forming of those special qualities in the seminarian about which we have been speaking. First, how can it help to develop in him a sense of responsibility, the capacity for good judgment, and the spirit of initiative? An adequate library lays at the seminarian's feet the whole world of wisdom, a whole world of which he will make his own only a tiny part. What that part will be, how extensive it will be, how eventually useful to his work it will be, will depend on how, and how much, and what he chooses to learn. He cannot neglect his texts, the foundation stones of his education; he cannot jeopardize the salvation of his soul, he dare not waste precious time. He must use the library, then, with an awareness of his responsibility to his spiritual and intellectual development; he must pluck from it the material he will need to resolve the problems which will inevitably face him as a priest; he will see in it vast areas of thought and activity to which he can contribute at least something, and which by their very imperfections will stimulate him to action. The richness of the collection, the varying levels of difficulty of the different books, will tax his judgment. He will be compelled to make decisions as to what novels he will read and how much time he can give to perusing ephemeral periodical literature. While he is struggling, under the watchful guidance of professors and the librarian, to form his sense of responsibility, to balance his judgments, to stimulate or control his initiative, as the case may be, his superiors will have a unique

[9] Cartmell, *art. cit.,* p. 95.

opportunity to observe his development and to offer suggestions as the need may arise, because the seminarian will be working in comparative freedom, unfettered, occasionally, by the restraints of class assignments. How often is it so difficult to judge what a student would do if he weren't compelled to hand in certain assignments, to pass certain quizzes and exams. That this latter method of continued coercion, used alone, does not develop the spirit of scholarship in many priests, might be judged from the quality of the priests' libraries bequeathed to seminaries at death. It seems to me, that little is to be achieved in this area by so filling the student's day with common exercises that he has little opportunity to think and make decisions for himself. The library is indeed a made-to-order means of fulfilling the Holy Father's desire to "Let directors have no fear in keeping them in contact with the events of the day which, apart from furnishing them with the necessary material for forming and expressing a good judgment, can form material for discussion to help them, and accustom them to form judgments and reach balanced conclusions."[10]

Besides providing an ideal means for developing, and even testing, responsibility, the library can be an effective and controllable gate through which the students will come in "closer contact, gradually and prudently, with the judgments and tastes of the people." As Msgr. Cavalieri puts it, reading is not the only way to learn things, "but it is the easiest, the simplest, and the most economical,"[11] and, I might add, the safest when we are speaking of teaching seminarians about the world (although personal experience need not be precluded in some areas). Through the library the seminarian has an opportunity to look into the souls of the people—people of all intellectual levels, social strata, degrees of spirituality or lack of it—people with whom he will some day have to deal. Human nature is pretty much the same, and great, timeless books will uncover some of its startling complexities to

[10] *Menti nostrae*, p. 32.

[11] Msgr. Ugo Cavalieri, in "Biblioteche nei Seminari e biblioteca personale del futuro Sacerdote," in *L'Esortazione "Menti nostrae" e i Seminari: Relazioni tenute nel III convegno dei Superiori e Professori dei Seminari Regionali e Maggiori d'Italia* (Vatican Press, 1952), p. 272. The meeting was held under the auspices of the Sacred Congregation of Seminaries and Universities, and this collection of papers read at the meeting was published under its direction.

the young reader; but current problems are, in a real sense, unique to this age, and it will be only modern books that will awaken the seminarian to the nature of the deep-seated disorders in modern man. Closer contact with the judgments and tastes of the people will not be achieved by offering the students almanacs and encyclopedias or Migne to read, although these most certainly have their indispensable place. All admit the difference between Tanquery and Plus, between Noldin and Lallement; one gives the basic facts, the other gives these facts a little flesh and blood, so that they will move the will as well as the intellect. So with books which treat of problems of the people, seminarians can turn their seminary into a hermitage from which they get an unrealistic view of life unless they emerge occasionally from the third degree of abstraction and experience the trials and griefs of flesh and blood. Otherwise, as the Holy Father says, "they [may] adopt a misguided and false attitude toward the faithful, or they consider their training in an unfavorable light." And this necessary contact with the people can be achieved, in part at least, through reading.

The third point to which we must relate the function of the seminary library concerns the breadth of culture which the modern priest must acquire, or, in the words of Pius XII, "The literary and scientific education of future priests be at least not inferior to that of laymen who take similar courses of study." The problem is, of course, how to acquaint the seminarian with the ever-expanding horizons of modern learning and at the same time give him the essential theological training. The mission societies, meeting at Techny, Ill., in 1951, were faced with a more acute version of the same problem. In his encyclical, *Evangelii praecones,* Pius XII wrote: "Moreover, it is necessary that those who are called to this kind of apostolate (the missions) should not only get the spiritual and intellectual training that befits ecclesiastical students before going out on the mission field, but should learn, in addition, those subjects which will be most useful to them when they come to teach the Gospel in foreign lands. Hence, they should be given a sound knowledge of languages. . . . Besides, they should be sufficiently instructed in the sciences of medicine, agriculture, ethnography, history, geography, etc." The Rectors in attendance at the meeting agreed that formal courses could not be given in the seminary in these subjects, for the schedule was already over-

crowded. Many solutions were suggested, but what is perhaps the most obvious was barely hinted at.

For, one method of both following the advice of the modern educators, who insist that the schedules of many seminaries are overloaded with class hours, and at the same time of abiding by the admonitions of the last two Popes to broaden the cultural background of our seminarians, is to develop the library and encourage the students to use it. Msgr. Cavalieri points out[12] that the school cannot teach everything, but that it should teach how to doubt wisely and to know one's position. The library is the place to widen one's knowledge and broaden one's wisdom according to the principles laid down in the classroom. While not scorning the textbook—indeed, calling it the basis of study and the simplest reference after ordination—he points out the usefulness of other books, "for every single discussion or topic, there exist books at various levels of difficulty."[13]

It may be objected that if there are not enough class hours to teach the student all he ought to know, how will he learn any more by spending his time doing supplementary reading? No school will claim that its diploma signifies that the graduate knows all he ought to know. A good school will claim that it has given the graduate a basic fund of knowledge and the principles on which to broaden it, plus the indispensable *desire to broaden it.* Msgr. Cavalieri again points out the necessity for continued study after ordination, so that the priest's sermons and writing will remain fresh and vigorous. Students cannot be given this desire for study by promulgation on a bulletin board. There is reason to believe they will acquire it only if they are given the opportunity and encouragement during their seminary years, when their ideals are high and their curiosity limitless. To quote Msgr. Koenig, librarian at Mundelein Seminary: "It seems obvious to remark that a love for reading will be fostered only by reading and not by lectures in pastoral theology."[14]

Now, at the end, we should draw some practical conclusions, and they might well be divided into three sections: first, contents

[12] *Ibid.*, p. 273.

[13] *Ibid.*, p. 272.

[14] Harry C. Koenig, in "An Examination of Conscience," *Catholic Library World,* XXI (Nov. 1948), 48.

of the library, second, student use of the library, and third, library personnel. Of course, the contents of a seminary library will depend to a great extent on the subjects taught, and we cannot go into a detailed treatment here. It might be said, however, that, in general, the seminary library should acquire material to serve, first, the students, second, the faculty, third, the Church at large. The precedence of these services might well be argued, but for our purpose here we need speak only of the first two. The curriculum must be supplemented by pertinent, and recent, as well as standard, works at varying levels of difficulty, according to the age and the ability of the students. But also, in line with the principles laid down above, the library should provide material in non-curricular fields. In recent literature—yes, fiction, in the pictorial arts, in the sciences, in social problems, and in any subjects that might be of legitimate interest and use to the student. This material will cost money, especially if a fairly decent subscription list of periodicals is maintained. However, it is of the utmost importance that directors have no fear in furnishing the students with the material necessary to make good judgments after intelligent and fruitful discussion of the events of the day, and the tastes and judgments of the people.

But the seminary library is intended not only for students. At least equally important—if not more important—is the use the faculty make of it. This faculty use lies chiefly in four areas: first, in preparation for class, second, in keeping their intellectual interests alive, third, for writing in their fields, fourth, in broadening and deepening their theological knowledge. Many of the books which are acquired primarily to serve the faculty will be of no direct use to the students, but the very fact that they are in the library, that they can be paged through by the students, is a contribution to their liberal education, for it will help to dispel early in life that air of omniscience which some of us occasionally acquire to veil our ignorance.

In regard to the student use of the library, while keeping in mind, as Msgr. Cavalieri says, "study in the library ought to be free,"[15] it is probably superfluous to mention that, though free, it ought to be directed toward the ultimate end of the seminary

[15] Cavalieri, *art. cit.*, p. 278.

training. Encouraging and even urging free reading among the seminarians does not mean that there will be no supervision and guidance, for this would be as bad, or worse, than the opposite. It falls to the professors, first, to teach the principles of reading and book selection and then to lead their charges along the wisest roads by use of class reading assignments, and longer and more varied reading lists (which titles will of course be on the shelves in the library and not in the professor's room). It devolves on the librarian, either through formal classes or through personal instruction—preferably both—to teach the student the use of the library so that precious time will not be lost in aimless searching. It is also the task of the librarian to assemble reading lists, to suggest possible tools and methods of research, and, most important, it is the task of the librarian to be personally available to the students throughout the week. It is said that Cardinal Tisserant while librarian of the Vatican seemed always to be in attendance on readers, busy man as he was. If this cannot be said of the seminary librarian, then his library is weak so far as the students are concerned. Further, the library should be available to students whenever they are not in class or at some other common exercise. It is not a museum that must be protected against children—it is a workroom. Again quoting the distinguished Msgr. Cavalieri,[16] the author says that many restrictions exist on student use of the library, either because some think that the library will provide distractions or that they do not have time; but he believes that the use of the library-study by themselves (which he says is the most pleasing)—serves to complete their culture and to enlarge their ideas. . . . And the preventative measure against wasting time which he suggests is, "let him who is overburdened not go to the library."

And, finally, a brief word about personnel. It should be too obvious even to mention that a library administered according to the liberalizing principles referred to in *Menti nostrae* cannot be administered efficiently or safely by anyone. The librarian cannot be the man who is not needed in any other department of the organization, or who is recuperating before getting back to "work" again—nor can he handle the job properly if he has to teach or give frequent novenas. Rather, the librarian must be a vigorous,

[16] *Ibid.*

intelligent, prudent, priestly priest who has had adequate professional training, and a staff of assistants sufficient to the needs of the seminary. It will be only librarians of this calibre who can begin to carry out a program effectively aimed at training the capable priests desired by our Holy Father in his encyclical *Menti nostrae.*

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November, 1903, contributed by Fr. W. R. Carson, of Shefford, England, is entitled "The Twofold Aspect of Purgatory." The author explains that purgatory can be viewed either as a state of expiatory punishment or as a state of purificatory cleansing. In whichever light it is considered, the reasonableness of the Church's teaching will be apparent. Fr. Carson himself regards purgatory primarily as a state of punishment. . . . The series entitled "In Father Martin's Library," by Fr. A. Waldron, continues, with a discussion on the use of snuff and tobacco by the clergy. . . . Fr. R. Schwickerath, S.J., in a lengthy article entitled "Modern Scientists and Religion," complains that many scientists are too prone to encroach on the field of religion. He also enumerates some luminaries of the scientific world who have been deeply religious. . . . The editor, Fr. Heuser, writing on "Slav Catholics in the United States," suggests some practical measures for providing adequate religious care for the many immigrants of Slavic nationality constantly entering our country. . . . An anonymous writer, signing himself "C. M.," under the heading "Blessed are the Dead," explains the ways in which Catholics should manifest respect and reverence toward the bodies of the deceased. . . . In the *Analecta* appears the Latin text of *E supremi apostolatus cathedra,* the inaugural encyclical letter of Pope Pius X, in which the newly elected Sovereign Pontiff announces as the keynote of his pontificate the inspiring phrase "Instaurare omnia in Christo." A correspondent pleads for a band of priests who will preach total abstinence.

F. J. C.

THE INVOCATION OF THE HOLY NAME AND THE BASIC CONCEPT OF THE CATHOLIC CHURCH

The names employed in the New Testament to designate the true Church of Jesus Christ and its members bring out very clearly a great part of the divinely revealed teaching about the nature and the characteristics of that society. The great encyclical letter *Mystici Corporis,* issued by the Holy Father ten years ago last June, shows the immeasurably rich doctrinal content of one of these titles, that of "Body of Christ," which was used by St. Paul in the course of his epistles. Other names, such as *"ecclesia"* itself, and titles like "the Kingdom of God," the "City of God," and the "Household of the faith," are likewise tremendously rich in meaning.

The ninth chapter of the *Acts of the Apostles* contains six of these designations, all of them magnificently indicative of the nature and properties of the Church. This chapter, the first part of which tells of Saul's journey to Damascus and of the miracle of grace by which this bitter persecutor was converted to the very Church against which he was raging, speaks of the members of the Catholic Church as "the men and women of this way,"[1] as "those that called upon this name,"[2] as "the saints,"[3] as "the disciples,"[4] as "the brethren,"[5] and as those "who were converted to the Lord."[6] In this brief paper we shall consider only the second of these titles, that according to which the members of the Catholic Church are indicated as the people who call upon or invoke the name of the Lord.

The disciple Ananias, the Christian leader in the Church at Damascus, used this designation of the members of the Church when he tried to urge objections against God's command to go and receive Saul, the future Apostle of the Gentiles, into the Church.

[1] *Acts* 9:2.
[2] *Ibid.*, vv. 14, 21.
[3] *Ibid.*, vv. 13, 32.
[4] *Ibid.*, vv. 1, 10, 19, 25, 26, 36, 38.
[5] *Ibid.*, v. 30.
[6] *Ibid.*, v. 35.

But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem.

And here he hath authority from the chief priests to bind all that invoke thy name (*πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου*).[7]

The text of the *Acts* likewise shows that this title for the members of the Church was used, not only within the Church itself, but also by those outside its ranks. It appears in this way as part of the comment on the astonishing change in Saul's attitude made by those citizens of Damascus who were aware of his former attitudes.

And all that heard him were astonished and said: Is not this he who persecuted in Jerusalem those that called upon this name and came hither for that intent, that he might carry them bound to the chief priests?[8]

St. Paul himself applied this term to the membership of the universal Church, in contradistinction to the membership of the local Church in the city of Corinth.

Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother,

To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours.[9]

The *Acts of the Apostles* gives two valuable indications about the meaning of this expression. In the first place, St. Paul himself, in describing his conversion to the hostile Jewish mob in Jerusalem, connects the invocation of the Holy Name in some way with the process of baptism itself.

But he [Ananias] said: The God of our fathers hath preordained thee that thou shouldst know his will and see the Just One and shouldst hear the voice from his mouth.

For thou shalt be his witness to all men of those things which thou hast seen and heard.

And now why tarriest thou? Rise up and be baptized and wash away thy sins, invoking his name (*ἐπικαλεσάμενος το ὄνομα αὐτοῦ*).[10]

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[7] *Ibid.*, vv. 13, 14.
[8] *Ibid.*, v. 21.
[9] *I Cor.* 1:1-2.
[10] *Acts* 22:14-16.

The term is used again with reference to the proto-martyr, St. Stephen.

> And casting him [St. Stephen] forth without the city, they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul.
>
> And they stoned Stephen, invoking (*ἐπικαλούμενον*) and saying: Lord Jesus, receive my spirit.[11]

Invoking the Holy Name, then, meant nothing more or less than praying to Our Lord as God. It is interesting to note that Pliny's report to Trajan the Roman emperor contains an interesting statement to the effect that the proscribed Christians were people who "had been accustomed to meet before daybreak, and to recite a hymn together (*carmen . . . dicere secum invicem*) to Christ as to God."[12] This was the first characteristic of the Catholic people noted by Pliny. To him, the members of the Church were primarily the people who performed the corporate social work of worship of Our Lord, publicly and openly acknowledging His divinity.

One portion of the *Shepherd* of Hermas is of great value in bringing out what the teachers themselves understood as the function of the Holy Name in the true Church of Jesus Christ. The Shepherd or the Angel of Repentance is represented as explaining to Hermas that "No man shall enter into the kingdom of God except he take His holy Name,"[13] and that, specifically, "a man cannot otherwise enter into the kingdom of God except through the Name of His Son, who was beloved by Him."[14] The Shepherd is depicted as teaching that

> The Name of the Son of God is great and incomprehensible, and supports the whole world. If then the whole creation is supported by the Son of God, what do you think of those who are called by Him, and bear the Name of the Son of God, and walk in His commandments? Do you see them whom He supports? Those who bear His Name with their whole heart. He then was their foundation and He

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[11] *Acts* 7: 57-58.
[12] Pliny, *Ep.* X (ad Traianum), xcvi.
[13] *Shepherd, Simil.* IX, xii. 4.
[14] *Ibid.*, n. 5.

supports them joyfully, because they are not ashamed to bear His Name.[15]

It is evident from these passages and from the context in which they are placed in the *Shepherd* that, for Hermas, and for the men of his circle, the members of the true Church were primarily the people of the Holy Name, the people who recognized the fact that Our Lord is actually the Son of God, and who expressed that recognition or acknowledgment in their prayers to Him or their invocation of His holy Name. They are the people who have been joined together, united among themselves and with God, in the power of the Name of their divine Redeemer. Their corporate life of prayer centers around a statement of the fact that He is truly the Incarnate Word of God.

From this point of view, the expression "those who call upon the name of the Lord" is identical, objectively speaking, with the old scholastic definition of the Church as the "congregatio fidelium." The *fidelis* is not merely one who has the theological virtue of faith. He is rather one who, by the force of the baptismal character within him, is empowered and commissioned to profess and manifest that belief in the course of his daily activities. The *fidelis,* in other words, is thus designated by reason of the baptismal profession or outward expression of faith, which he has never publicly revoked or rejected, and by reason of the association into which he has been incorporated by virtue of his baptismal character, an association which he has not abandoned, and which has not expelled him from its membership.

The member of the group of those who invoke the name of the Lord has obviously the same set of characteristics. He is one who not only realizes that Our Lord is the Incarnate Word of God, but one who gives open and public expression to that recognition. Moreover, this outward expression or profession of the faith is something which is done rightly only in the society which God has instituted as His Kingdom of the New Testament here on earth. The corporate expression of the faith, the corporate invocation of the Holy Name, these are tasks which belong essentially to the true Church of God. A man is designated as one who in-

[15] *Ibid.,* xiv, 5 f.

vokes the name of the Lord primarily by reason of his membership in this community.

There is, however, a special and highly important implication contained in the designation of the Church as the group of people who call upon the name of the Lord. That implication is in the line of eternal salvation. Indeed, the Holy Name itself, the Name which the Church, as a social unit, is commissioned by God to invoke, is explained in divine revelation in terms of eternal salvation. The first chapter in the *Gospel according to St. Matthew* tells us that the Angel, speaking to St. Joseph, commanded him to impose the name of Jesus upon Mary's Son precisely because He was to be the Author of salvation. "And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins."[16] Thus, from the outset the Holy Name itself was explained as something indicative and effective of eternal salvation.

The famous tenth chapter of St. Paul's *Epistle to the Romans* brings out this implication with great clarity. It is in the light of this teaching that the full meaning and richness of the designation of the *fidelis* as one who calls upon the name of the Lord is to be sought and found.

But what saith the scripture? The word is nigh thee, even in thy mouth and in thy heart. This is the word of faith, which we preach.

For if thou confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation.

For the scripture saith: Whosoever believeth in him shall not be confounded.

For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher?

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[16] *Matt.* 1:21.

And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things?[17]

According to God's own teaching, set down in this letter of St. Paul, salvation will come to those who call upon the name of the Lord. This is merely another and a very strong way of bringing out the doctrine of the infallible efficacy of prayer, a teaching which Our Lord Himself repeated and insisted upon many times during the course of His instructions to the disciples. And, in order that prayer may be infallibly efficacious, it must be endowed with those qualities which make it a true and reverent *petitio decentium a Deo.* [18]

Obviously not every instance of the use of the Holy Name could qualify as the type of invocation which leads to eternal salvation. St. Paul himself, in the course of his *Second Epistle to Timothy,* issues the command: "let every one depart from iniquity who nameth the name of the Lord."[19] The very obvious implication is that it is quite possible for a man to act as part of the community which calls upon the Lord's name, and which prays to Him as God, and, at the same time, by the force of his own conduct, to make his own petitions to Our Lord manifestly insincere and valueless. What St. Paul wants the members of the Church to do, so as to guarantee the sincerity of their invocation of Christ, is to manifest the kind of charity about which he wrote in the *Epistle to the Hebrews,* wherein he speaks to his "dearly beloved" and reminds them that "God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered and do minister to the saints."[20]

In the last analysis, we must remember that the designation of the faithful as the people who call upon or invoke the Lord's name is to be understood in terms of St. Peter's pronouncement that "there is no other name under heaven given to men, whereby

[17] *Rom.* 10:8-15.

[18] Prayer is infallibly efficacious when it is offered for oneself, when it is made for salvation itself, or for something actually necessary for the attainment of salvation, when it is offered piously, and when it is persevering. Cf. Fenton, *The Theology of Prayer* (Milwaukee: Bruce, 1939), pp. 210-215.

[19] *II Tim.* 2:19.

[20] *Heb.* 6:10.

we must be saved."[21] The members of the one true Church of Jesus Christ on earth were and are the men and women who have been called by God, and endowed with the light of divine faith. Through the power of that faith they are privileged to know Our Lord, to know Him as their Brother, to know Him so as to be able to call upon Him, and, through this invocation, to procure for themselves the salvific fruit of His sacrificial death.

The most serious intellectual temptation of our time is that of minimizing the revealed truth about the Catholic Church by refusing, in some measure at least, to admit that these glorious New Testament titles of the people of God actually designate the visible Catholic Church of our day. The Holy Father, through his encyclical *Mystici Corporis,* and more recently through the *Humani generis,* has put a stop, once and for all, to the once all-too-prevalent tendency to identify the Mystical Body of Jesus Christ, the social entity which St. Paul called "the body of Christ," as something other than the visible Catholic Church. It is to be hoped that this tendency never reappears.

The other New Testament designations of the people of God are just as proper to the Catholic Church as is the expression "body of Christ." The visible Catholic Church, with its bad members mingled with the good, is likewise truly and exclusively God's kingdom in this world. It is the City of God, and the true household of the faith. It is also, by the ineffable supernatural gifts God has bestowed upon it, the one society of those who truly call upon the name of Our Lord, and through Him gain eternal salvation. It is the one society which God Himself has described as truly necessary for the attainment of eternal salvation.

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[21] *Acts* 4:11.

Answers to Questions

FUNERAL MASSES

Question: Recently I saw your problem in this review about Funeral Masses on certain days and special mention given to the indult granted to the United States. Shortly afterward I visited a certain section of this country and discovered to my surprise that in this locality Funeral Masses were being held on Sunday. I asked the priest in charge and he told me that according to the indult Funeral Masses were permitted on all days except primary feasts of the first class in addition to Monday and Tuesday after Easter and Monday and Tuesday after Pentecost. Please give me some details on this privilege of funeral Masses.

Answer: Our Apostolic Delegate petitioned the Holy See in 1940 and the indult as granted permits the Funeral Mass on all days except:

a) all Sundays
b) the six holydays of obligation
c) feast of Epiphany and Corpus Christi
d) the last three days of Holy Week
e) the feast of the patron of the place, the titular feast of the church, and the anniversary of the dedication of the church. If these feasts are transferred to the following Sunday, a Funeral Mass may be celebrated on the day of the feast, but it is forbidden on the Sunday.

Before this indult was granted to the United States Funeral Masses were forbidden on all primary feasts of the first class celebrated throughout the universal Church. No doubt that is what caused the confusion in the mind of our inquirer.

ALTAR BOYS' CASSOCKS

Question: Is there a decree from the Sacred Congregation of Rites or any legislation forbidding altar boys to wear cassocks of a color other than black?

Answer: At the present time we know of no legislation stating the color of altar boys' cassocks. All authors agree that the cassocks should be black since the altar boys take the place of an ordained acolyte whose official dress is black. Dom Roulin in speaking of red cassocks for altar boys says that these accessories date from the nineteenth century and no earlier. "However attractive red cassocks may be to some and distracting to others, they do not really harmonize well with the dignity of Christian worship. As ministers of the altar the servers have dignity enough from their office without these red vestments; and I believe that both for them and for choir-boys the true and proper vestments are the black cassock and the full surplice" (*Vestments and Vesture*). There is legislation forbidding altar boys to be dressed as prelates and some authors feel that they should never be attired with a sash, mozzetta etc.

CIBORIUM VEIL

Question: a) Is there any objection to a red ciborium cover? b) In distributing Holy Communion must the veil be removed from the ciborium first before opening it or is it correct to remove the veil and cover at the same time?

Answer: a) Monsignor Collins quoting Canon #1270 as well as the *Rituale Romanum* directs that the ciborium cover be made of white ornamented silk. None of the authors mention even the possibility of a red ciborium veil. b) Rubricians direct us to remove the veil first from the ciborium. This is placed outside of the corporal. Then, the cover of the ciborium is removed but this is placed on the corporal. We are urged not to remove the veil and ciborium cover at one and the same time to prevent spilling of sacred particles from a well filled and possibly over filled ciborium.

ALTAR STEPS

Question: The church here is being renovated. Regarding the main altar, I understand that its steps must be of an odd number. My question now is, may the step that is used at the communion rail by the people receiving Holy Communion be counted as one of the steps for the altar? In other words may the altar have two

steps and then count the altar rail step as another one to make up an odd number? For our church two steps would be enough but I would like to have it done properly. I have noted two steps in two other places in our diocese.

Answer: We read in Anson (*Churches, Their Plan and Furnishing*) that the high or main altar should have at least three steps but there may be five or seven since for some curious reason an odd number is ordered. The footpace counts as one. Monsignor Collins states that there should be at least three steps, that is two risers and the predella. If more steps are desired the number should remain odd or uneven. For side altars a footpace is sufficient.

With this information at hand it is difficult to reconcile our inquirer's plan for meeting the regulation. The step up to the communion rail is something quite apart from the immediate area surrounding the altar. Certainly he would not be within the law were he to include the step at the communion railing in renovating his sanctuary.

COMMUNION CLOTH

Question: We are to have visitation of our convent chapel. Our chaplain has told us that we need a communion cloth in addition to the communion paten or plate. Is this required?

Answer: This problem is presented periodically. On March 26, 1929, the Sacred Congregation of Sacraments prescribed the use of the communion paten for the distribution of Holy Communion. It likewise stated that the communion cloth must be retained. Some authors state that the communion cloth is an additional precaution or safeguard in case a particle is dropped. One eminent liturgist maintains that the communion cloth is retained for a purely ceremonial character. He goes on to say that all liturgical books prescribe a communion cloth or veil to emphasize the banquet aspect of the Mass. "Actually, it appears that the communion veil, which is mentioned in the sixth century councils, was originally intended for the use of women, either as a covering for their heads when communicating, or as a covering for their hands when taking the Sacred Species from the priest. The name of the veil

thus used was dominicale, and it continued in use, often permanently on the altar rail, after the custom of receiving communion in the hand ceased."

This same author (Father E. J. Mahoney) does not see how one is justified in discontinuing the use of the communion cloth. He reasons that those not adhering to the law in this regard justify themselves by holding it is a lawful custom contrary to the rubrics. The instruction from the Sacred Congregation expressly says that *in addition* to the linen cloth a communion plate is to be used.

MASS CEREMONIES

Question: a) What is the position of the left hand when the celebrant of a Requiem Mass begins the Introit? b) What is the position of the left hand when the celebrant is about to make the sign of the cross with the Sacred Species immediately before he consumes?

Answer: a) In a Requiem Mass as the celebrant begins the Introit, he signs the book with his right hand and places his left hand palm downward on the table of the altar. b) The left hand holds the paten but somewhat raised up from the corporal as he recites the words Corpus Domini etc. and holds the Sacred Species in the right hand.

WALTER J. SCHMITZ

INDULGENCED PRAYERS

Question: Are all indulgences attached to ejaculatory prayers *toties quoties*? In particular, is this true of the seven year indulgence attached to the invocation of the holy names of Jesus, Mary and Joseph?

Answer: Canon 928, § 2, states that a partial indulgence can be gained more than once in the course of the same day by the repetition of the indulgenced word, unless the opposite is stated in the grant of the indulgence. Nowadays, most ejaculatory prayers are indulgenced *toties quoties*, but not all. Thus, an indulgence of

300 days *once a day* is granted to the prayer: "Sacred Heart of Jesus, mayest thou be known, loved and imitated" (*Raccolta,* n. 235). The particular prayer about which the questioner inquires, the devout invocation of the sacred names of Jesus, Mary and Joseph, brings an indulgence of seven years, which can be gained each time the prayer is recited (*Raccolta,* n. 274).

BOOKS ON INDULGENCES

Question: According to Canon 1399, § 11, books which publish indulgences that are apocryphal, or proscribed by the Holy See or revoked are classified as forbidden books. Now, does this mean that when the Holy See issues a new edition of the *Enchiridion Indulgentiarum* (the *Raccolta,* as it is called in English) the former edition becomes a forbidden book, if some of the indulgences it publishes are revoked or proscribed?

Answer: The statement of Canon 1399, § 11, would seem to be concerned with books which *at the time of their publication* contain the approbation of indulgences that are revoked or unsubstantiated. Hence, an official edition of the *Enchiridion* or its approved translation would not become a forbidden book, even though later another edition would revoke or modify some of the indulgences it proclaims. However, these previous indulgences would no longer be valid. Hence, it is well for priests to familiarize themselves with the changes in indulgences made by the Holy See, so that they may be prepared to inform the faithful of such modification.

NON-CATHOLIC FUNERALS IN CHURCH

Question: Since it is permitted under certain circumstances to celebrate mixed marriages in church, may we argue by analogy that in certain circumstances the funeral services of non-Catholics may be conducted in church, at the side altars—for example, the funerals of non-Catholics married to Catholics?

Answer: The analogy would seem to be pushed too far by the questioner. The Code of Canon Law explicitly allows mixed marriages in church, if the Ordinary judges that it is called for in order that graver evils may be avoided (Can. 1109, § 3). But no such exception is made for the funeral services of a non-Catholic, even though this person may have been married to a Catholic.

On the contrary, Church law explicitly forbids the privilege of ecclesiastical burial rites to those who were known to have been members of an heretical sect (Can. 1240, § 1, 1°).

IS IT NATURAL WATER?

Question: Sometimes water is "softened" for drinking purposes. I have heard that a city water department sometimes uses lime for this purpose, and I have also heard that families make use of some chemical to treat the water they draw from their well. Could water thus treated be classified as "natural water" so that it can be taken without breaking the eucharistic fast?

Answer: In *The American Ecclesiastical Review* for April, 1953 (p. 246) the opinion was expressed that water to which chlorine or fluoride has been added for the purpose of purification or disinfection may reasonably be considered natural water which is now permitted before the reception of Holy Communion. The "softening" of water by chemicals is a somewhat different case; yet, by a reasonable interpretation, it seems that water thus treated can also be regarded as natural water, included within the scope of the permission. This would apply to water which has been "softened" in the public reservoir and also to that which has been treated in this manner in private homes—for not infrequently people who use water from their own wells find it necessary to mix chemicals with it before it can be suitably used for drinking purposes. At any rate, until the Holy See makes a decision on this matter, this opinion can be regarded as solidly probable.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

THE MORAL OBLIGATION OF VOTING. By Rev. Titus Cranny, S.A. Washington, D. C.: The Catholic University of America Press, 1952. Pp. xxvii + 152. $2.00.

The importance of voting in a republican form of government is quite obvious to all citizens. It is, indeed, unfortunate that many who enjoy the right to vote fail to make use of this right in civil elections. Last November in the State of California an alert citizenry and the united efforts of Catholic and other fairminded voters brought about a great victory for tax exemption of parochial schools. This is but one instance of what can be accomplished when men and women, mindful of their duty, get out and vote.

Father Cranny has written a very timely thesis on the moral obligation of voting. He has covered the various problems connected with this obligation completely and satisfactorily. The work is divided into three parts. The first deals with the nature, concept and the kinds of voting, with a brief history of its development throughout the centuries. The second deals with the principles that should guide citizens in the exercise of the franchise. The third part considers the duties that flow from the obligation to vote.

In the treatment of the nature and concept of voting the author maintains that the right to vote is not a natural right but a political right granted by constitutional provision and statute law to those of proper age and residence and deemed worthy and capable of enjoying the franchise. This opinion appears to be convincing. The history of voting, though brief, has some notes of interest. Particularly enlightening is the history of voting in our own country.

The second part, the longest, deals with the principles concerning the obligation of voting. To establish the principles the author has done much research into the teaching of the moralists. One feature that will appeal to readers is the constant reference to Papal pronouncements, particularly those of Pius XII, on the serious obligation of citizens to vote. To the above are added episcopal directives from various parts of the world urging and commanding the faithful to discharge their obligation to vote. The author, likewise, has given a good

summary of the teaching of the prominent theologians on this question. From a careful study of the statements of the Sovereign Pontiffs, members of the hierarchy, and theologians, Father Cranny draws the conclusions which constitute the essence of his thesis. These are in part as follows. The obligation of voting in civil elections is a duty binding in conscience upon all citizens possessing the franchise, an obligation of patriotism commanded by legal justice. This obligation is grave *ex genere suo* because the purpose of voting is important. Consequently, a citizen who did not vote for a long time without a justifying reason would be guilty of grave sin. The obligation of voting *in se* is *sub gravi* although taken individually for ordinary elections, the obligation is *sub levi.* In particular cases, v.g. when a Communist is seeking office, the voter would be bound *sub gravi* to vote against the evil candidate if there were reason to believe that he might win. Further conclusions on this obligation are that the clergy and religious should vote both to fulfill their duty and to give good example. Women who have the right of suffrage are bound by the same obligations as men.

Other moral considerations treated by theologians such as reasons excusing a citizen from voting and for voting for an unworthy candidate are adequately treated.

In the third part of the thesis Father Cranny gives some very practical advice which flows from the obligation of voting. In order to vote intelligently a citizen should acquire a reasonable knowledge of the principles of voting, a knowledge of the candidate and of the issues involved. As a means to attain this purpose citizens should avail themselves of civic organizations, meetings and the like, operative in their localities. A final word written for the clergy tells them of their obligation to remind the faithful of their duty to vote, "and in some cases, to make clear the issues at stake, especially if they be contrary to Christian morality and teaching opposed to that liberty which the Church should enjoy." In carrying out these duties the priest should not make the pulpit a political rostrum. The thesis concludes with an appendix of episcopal directives by Cardinal Spellman, Archbishop McNicholas and Cardinal Hlond of Warsaw.

It is hoped that this thesis will find its way into priests' libraries and will be read by the Catholic laity. Father Cranny has written on a vital subject which affects the lives of all American citizens. Since so much depends on the vote, citizens should bear in mind the seriousness of their obligation. As the author writes, "the specter of apathy and of undesirable disinterestedness is rising more and more upon the country's horizon. Many American citizens are not interested in their role as citizens; they clamor for their rights, but forget their du-

ties." We sincerely believe that a study of this thesis should make priests and laity more conscious of the moral obligation to make use of their right to vote.

GEORGE C. TOLMAN, C.M.

JOSEPH AND JESUS. By Francis L. Filas, S.J. Milwaukee: The Bruce Publishing Co., 1952. Pp. 174. $3.50.

This book, as the subtitle indicates, is a "theological study of the relationship between Joseph and Jesus." Originally submitted as a doctoral dissertation at West Baden College, it adheres to a typical outline. The author treats the subject in six chapters, discussing successively: the Gospel texts, the patristic references, medieval theologians, seventeenth-century opinion, church documents; a final chapter gives a summary, and suggests possible points of development. The language, while necessarily technical, achieves a good amount of clarity and enables the reader to follow the thesis of the author with ease.

The question which Father Filas proposed to study concerns the fatherhood of Joseph. From the outset, of course, he excludes any notion of physical fatherhood. The term "father" has place here only in an applied sense. On the other hand, scripture and tradition do attribute some sort of unique relationship to Joseph; the author refers to this as a "fatherhood in the improper sense, but nonetheless a true paternity in the moral order" (p. 8). By this he implies that "Jesus belonged not simply to Mary, but rather to Mary as Joseph's virginal wife, and therefore to Joseph's marriage and to Joseph himself" (p. 66).

The thesis is an interesting example of doctrinal development within the Church, leading to an ever-increasing comprehension of the role of Joseph in the life of Christ. The scriptural texts and the writings of the Fathers are somewhat indefinite in speaking about Joseph. The all-important doctrines of the virginity of Mary and the divine sonship of Our Lord had to be defended in those early days. Once they were firmly established, the Church was able to become more conscious of the profound role that fell to the lot of Joseph.

At the same time, this lack of early documentation brings about the greatest difficulty in discussing the fatherhood of Joseph. Even the more current statements of the Teaching Church are rather noncommittal on this point. Very much is left to the process of deductive reasoning, and one must be constantly on guard against any errors in that process—particularly the danger of reading into the study what we might prefer to have it say.

The reasoning outlined in this thesis, however, possesses a logic that appeals. It is derived from the writings of St. Augustine especially, and of St. Thomas and Suarez. It depends in particular upon an analysis of the full meaning of "fatherhood" and the nature of marriage. Its most basic foundation, however, concerns the marriage of Joseph and Mary. It would have taken the author too far afield to treat of this question expressly, and so he has recourse to extrinsic authority. On that basis, he presents the conclusion that it seems "at least highly probable that our Lady was the wife of St. Joseph at the moment that the Second Person of the Trinity took human nature within her virginal womb" (p. 19). It would also appear, then, that the author's own thesis could lay claim, at most, to no more than an equally high probability.

Arguing from that basis, Father Filas goes on to say that Christ was not born of Mary who just "happened" to be married to Joseph. Quite the contrary, the marriage of Joseph and Mary "was ordained by God in order that within it and by means of it, the Son of God would be brought honorably into the world" (p. 135). It is a marriage without parallel. It is entirely unique in that it is "the sole instance in which a child belonged to a marriage within which he was not generated by the father" (p. 148). Yet Christ did belong to that marriage, miraculously bestowed upon it by God. Our Lord acknowledged a very real and genuine fatherly relationship towards Joseph—a relationship in the moral order alone, but a true one nevertheless. "The single dissimilarity in this relationship is the absence of physical generation on the part of St. Joseph. In all other respects, the relationship is the same. The moral bond between Joseph and Jesus is such as exists between a natural father and his natural son" (p. 153). Born into this marriage, Christ was reared in it as well.

All of this took place because of a divine decree, since in the case of Joseph and Mary, God "specially ordained their marriage" to receive Christ (p. 71). In the establishment of this marriage, Joseph placed a double positive action: "his exchange of matrimonial consent with Mary, and his agreement to live continently with her" (p. 146). In this would the author place the positive co-operation of Joseph in respect to the Incarnation.

The entire fatherhood of Joseph comes to him from this marriage; it is a "fatherhood by right of marriage" (p. 133). It is this that makes so important the relationship in time of this marriage and the Incarnation. Granting this, the argument of Father Filas seems quite convincing, although those who lay great stress upon concise statements pertaining to an early era will feel a bit insecure for lack of them.